Come and Welcome

TO

Jesus Christ:

Or, A Plain and Profitable

DISCOURSE

On *John* VI. Verse xxxvii.

SHEWING

The Cause, Truth, and Manner of [illegible] Coming of a *Sinner* to [illegible] with his Happy Reception, [illegible] Blessed Entertainment.

Written by *JOHN BUNYAN*, Author of the Pilgrims [illegible]

And they shall come which were [illegible] Perish, Isaiah 27. 13.

The Seventh [illegible]

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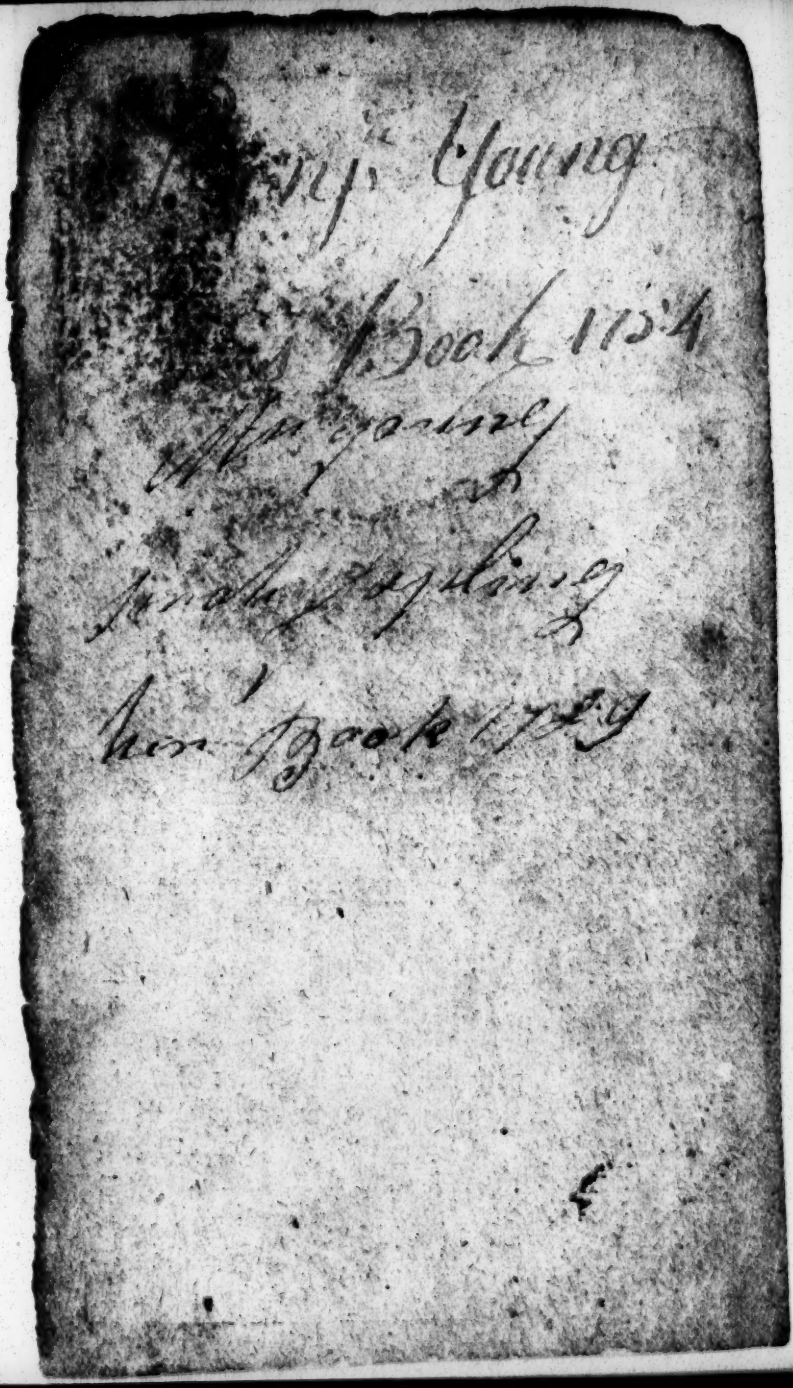

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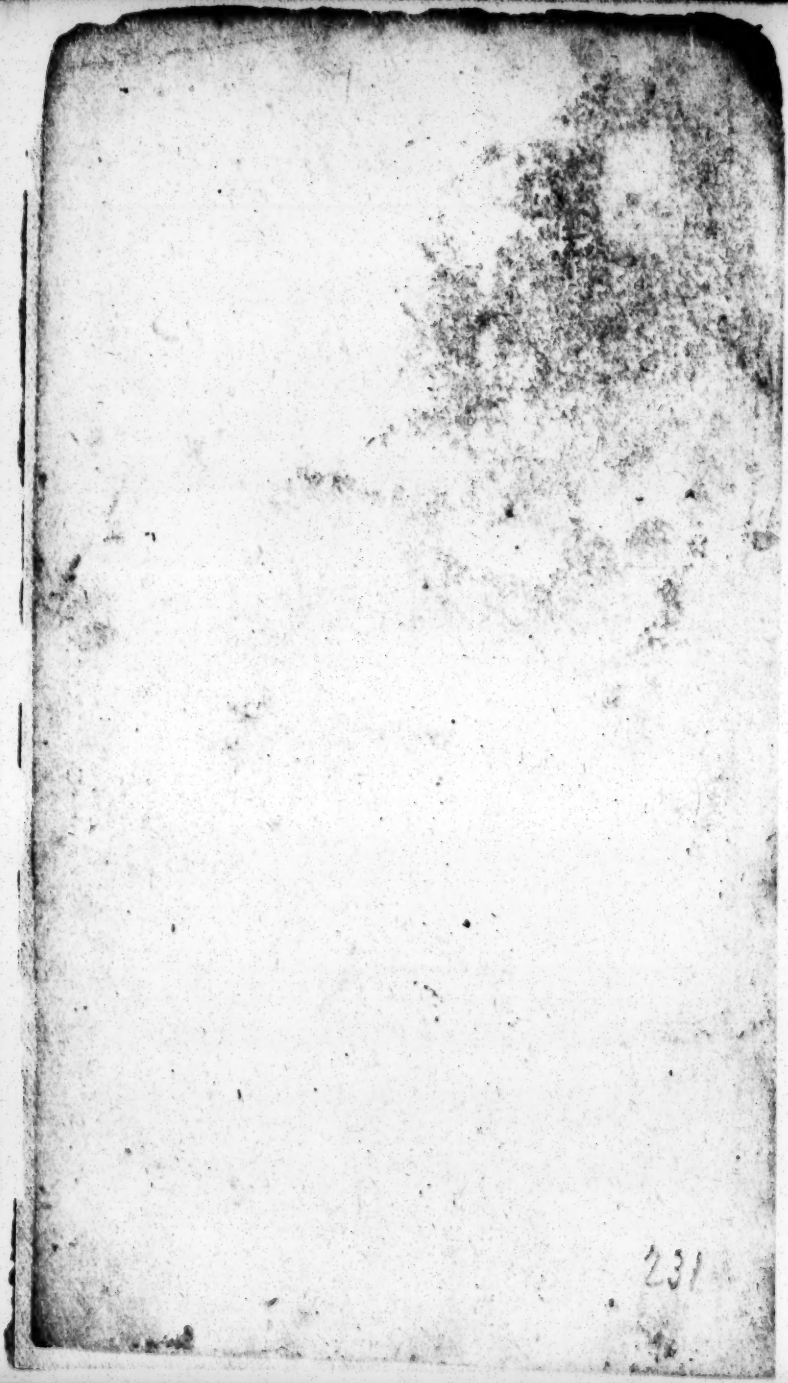

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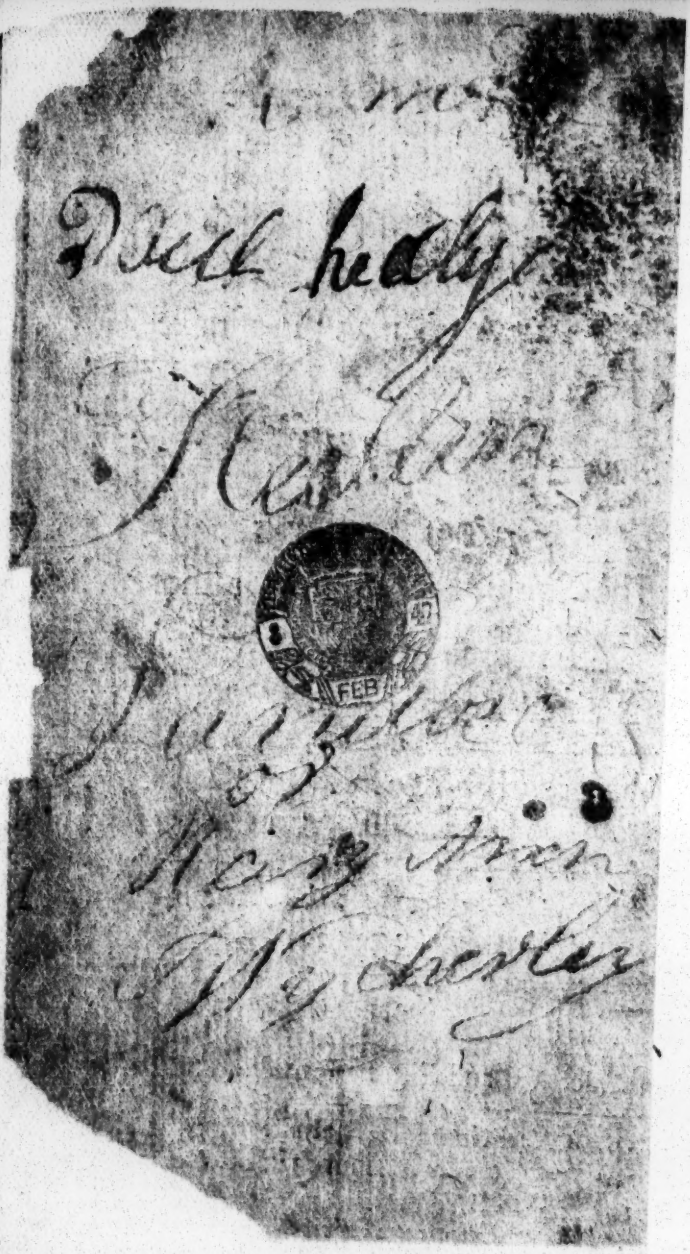

Come and Welcome,
TO
JESUS CHRIST.

JOHN VI. 37.

All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.

A Little before, in this Chapter, you may read that the Lord Jesus walked on the Sea to go to *Capernaum*, having sent his Disciples before in a Ship; but the Wind was contrary: by which means the Ship was hindred in her passage. Now about the fourth Watch of the Night, Jesus came walking upon the Sea, and overtook them; at the sight of whom they were afraid.

Note, *When Providences are Black and Terrible to God's People, the Lord Jesus shews himself to them in a wonderful manner; the which, sometimes they can as little bear, as they can the things that were before terrible to them. They were afraid* of the Wind and Water; they were also afraid of their Lord and Saviour, when he appeared to them in that state.

But he said, *Be not afraid, It is I.*

Note, *That the* End *of the appearing of the Lord Jesus unto his People (though the manner of his appearing be never so terrible) is to allay their Fears and Perplexities.*

Then they received him into the Ship, and immediately the Ship was at Land whither it went.

Note, *When Christ is absent from his People, they go on but slowly, and with great difficulty; but when he*

himself unto them, Oh! how fast they steer thy
; how soon are they at their Journeys end!

The People now among whom he last Preached, when they saw that both Jesus was gone, and his Disciples, they also took shipping, and came to *Capernaum*, seeking for Jesus. And when they had found him, they wonderingly asked him, *Rabbi, when camest thou hither?* But the Lord Jesus slighting their Complement, answered, *Verily, verily ye seek me, not because ye saw the Miracles, but because ye did eat of the Loaves and were filled.*

Note, *A People may follow Christ far for base Ends, as these went after him beyond Sea for Loaves; A Man's Belly will carry him a great way in Religion: yea, a Man's Belly will make him venture far for Christ.*

Note again, *They are not feigning Complements, but gracious Intentions, that Crown the Work in the Eye of Christ;* Or thus, *It is not the Toil and Business of Professors, but their Love to him, that makes him approve of them.*

Note again, *When Men shall look for friendly Entertainment at Christ's Hand (if their Hearts be rotten) even then will they meet with a Check and Rebuke:* Ye seek me not because ye saw the Miracles, but because ye did eat of the Loaves, and were filled.

Yet observe again, *He doth not refuse to give, even to these, good Counsel; He bids them labour for the Meat that endureth to Eternal Life.* O how willing would Jesus Christ have even those Professors that come to him with Pretences only, come to him sincerely that they may be saved.

The Text, you will find, is, after much more Discourse, with and about this People; and it is uttered by the Lord Jesus, as the Conclusion of the whole; and intimateth, that since they were Professors in Pretence only, and therefore such as his Soul could not delight in, as such, that he would content himself with a Remnant

ant that his Father had bestowed upon him. As who should say, *I am not like to be honoured in your Salvation; but the Father hath bestowed upon me a People, and they shall come to me in truth, and in them will I be satisfied.* The Text before may be called *Christ's Repose*; in the fulfilling whereof, he resteth himself content, after much labour and many Sermons spent, as it were in vain. As he saith by the Prophet, *I have laboured in vain, I have spent my strength for nought, and in vain*, Isa. 49. 4.

But as there he saith, *My Judgment is with the Lord, and my Work with my God*; So in the Text he saith, *All the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.* By these words therefore, the Lord Jesus comforteth himself under the consideration of the dissimulation of some of his Followers. He also thus betook himself to Rest under the consideration of the little effect that his Ministry had in *Capernaum, Corazin*, and *Bethsaida*; *I thank thee, O Father*, said he, *Lord of Heaven and Earth, because thou hast hid these things from the Wise and Prudent, and hast revealed them to Babes; even so, Father, for so it seemed good in thy sight*, Mat. 11. 25. Luke 10. 21.

The Text, in the general, standeth of two parts, and hath special respect to the Father and the Son; as also to their joynt management of the Salvation of the People. *All that the Father giveth me, shall come to me; and him that cometh to me, I will in no wise cast out.*

The first part of the Text (as is evident) respecteth the Father and his Gift; the other part, the Son and his reception of that Gift.

First, For the Gift of the Father, there is this to be considered; to wit,

The Gift it self; and that is a Gift of certain Persons to the Son. The Father giveth, and that Gift

ſhall come: *And him that cometh*: The Gift then is of Perſons; the Father giveth Perſons to Jeſus Chriſt.

Secondly, Next you have the Son's Reception of this Gift, and that ſheweth it ſelf in theſe Particulars:

1. In his hearty Acknowledgment of it to be a *Gift*: *The Father giveth me.*

2. In his taking notice after a ſolemn manner, of *All*, and every part of the *Gift*: *All that the Father giveth me.*

3. In his reſolution to bring them to himſelf. *All that the Father giveth me, ſhall come to me.*

4. And in his determining, that not any thing ſhall make him diſlike them in their coming. *And him that cometh to me I will in no wiſe caſt out.*

Theſe things might be ſpoken to at large, as they are in this method preſented to view: but I ſhall chuſe to ſpeak to the Words,

1. By way of Explication.
2. By way of Obſervation.

Firſt, By way of Explication, (All) *that the Father giveth me.* This word *All*, is often uſed in Scripture, and is to be taken more largely, or more ſtrictly, even as the Truth or Argument, for the ſake of which it is made uſe of, will bear: wherefore, that we may the better underſtand the mind of Chriſt, in the uſe of it here, we muſt conſider, that it is limited and reſtrained only to thoſe that ſhall be ſaved, to wit, to thoſe that ſhall come to Chriſt; even to thoſe whom he will *in no wiſe caſt out.* Thus alſo the Words *All Iſrael*, is ſometimes to be taken (tho' ſometimes it is taken for the whole Family of *Jacob.*) And ſo *All* Iſrael *ſhall be ſaved*, Rom. 11. By *All Iſrael*, here he intendeth, not All of *Iſrael*, in the largeſt ſence; for they are not All *Iſrael* which are of *Iſrael*; *neither becauſe they are of the Seed of* Abraham, *are they* All *Children*; *but in* Iſaac *ſhall thy Seed be called*; that is,

They

they who are the Children of the Flesh; these are not the Children of God, but the Children of the Promise are counted for the Seed, Rom. 9. 6, 7, 8.

This word All, therefore must be limited, and enlarged, as the Truth and Argument, for the sake of which it is used, will bear; else we shall abuse Scriptures and Readers, and our Selves, and All. And *I, if I be lifted up from the Earth*, said Christ, *will draw* All *Men after me*, John 12. 32. Can any Man imagine, that by All, in this place, he should mean All, and every individual Man in the World; and not rather, that All, that is consonant to the scope of the place? And if by being *Lift up from the Earth*, he means, as he should seem, his being taken up into Heaven; and if by *drawing* All *Men after him*, he meant a drawing them into that place of Glory; then must he mean by all Men, those, and only those, that shall in truth be eternally saved from the wrath to come: *For God hath concluded them* All *in Unbelief, that he might have mercy upon* All, *Rom.* 11. 32. Here again you have All and All, two Alls; but yet a great disparity between the All made mention of in the first place, and that All made mention of in the second. Those intended in this Text, are the *Jews*, even All of them, by the first (All) that you find in the words. The second All doth also intend the same People; but yet only so many of them as God will have Mercy upon. *He hath concluded them* All *in Unbelief, that he might have mercy upon* All. The All also in the Text, is likewise to be limited and restrained to the Saved, and to them only. But again,

The word (*giveth*) or, *hath given*, must be restrained after the same manner, to the same limited number, All *that the Father giveth me*. Not all that are *given*. If you take the Gift of the Father to the Son, in the largest sence; for in that sence, there are many given

to him that ſhall never come unto him: Yea, many are *given* unto him, that *He will caſt out.* I ſhall therefore firſt ſhew you the truth of this, and then in what ſence the *Gift* in the Text muſt be taken.

Firſt, That All that are given to Chriſt, if you take the *Gift* of the Father to him in the largeſt ſence, cannot be intended in the Text, is evident,

1. Becauſe then all the Men, yea all the Things in the World muſt be ſaved. All *things*, ſaith he, *are delivered unto me by the Father*, Mat. 11, 27. This, I think, no Rational Man in the World, will conclude. Therefore the *Gift* intended in the Text, muſt be reſtrained to ſome, to a *Gift* that's given by way of *Specialty* by the Father to the Son.

2. It muſt not be taken for *All*, that in any ſence are given by the Father to him; becauſe the Father hath given ſome, yea, many to him, to be daſhed in pieces by him. *Ask of me*, ſaid the Father to him, *and I will give thee the Heathen for thine Inheritance, and the uttermoſt parts of the Earth for thy Poſſeſſion*: But what muſt be done with them? Muſt he ſave them all? No, *Thou ſhalt break them with a Rod of Iron, thou ſhalt daſh them in pieces like a Potters Veſſel*, Pſal. 2. This Method he uſed not with them that he ſaveth by his Grace, but with thoſe that himſelf and Saints ſhall rule over in Juſtice and Severity, *Rev.* 2. 26, 27. Yet, as you ſee, *They are given to him.* Therefore the Gift intended in the Text, muſt be reſtrained to *ſome*; to a *Gift* that is given by way of *Specialty* by the Father to the Son.

In *Pſal.* 18. he ſaith plainly, that ſome are given to him that he might deſtroy them; *Thou haſt given me the Necks of mine Enemies, that I might deſtroy them that hate me*, verſe 40. Theſe therefore cannot be of the number of thoſe that are ſaid to be given in the

the Text; for those, even All of them shall come to him, and *he will in no wise cast them out.*

3. Some are given to Christ, that he by them might bring about some of his high and deep Designs in the World. Thus *Judas* was given to Christ, to wit, that by him, even as he was determined before, he might bring about his Death, and so the Salvation of his Elect by his Blood. Yea, and *Judas* must so manage this business, as that he must lose himself for even in bringing it to pass. Therefore the Lord Jesus, even in his losing of *Judas*, applies himself to the Judgment of his Father, if he had not in that thing done that which was right, even in suffering of *Judas* so to bring about his Master's Death, as that he might by so doing bring about his own Eternal Damnation also.

Those, said he, *that thou gavest me, have I kept, and none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled* John 17. 12. Let us then grant that *Judas* was given to Christ, but not as others are given to him; nor as those made mention of in the Text; for then he should have failed to have been so received by Christ, and kept to Eternal Life. Indeed he was given to Christ, but he was given to him to lose him, in the way that I have mentioned before; he was given to Christ, that he by him might bring about his own Death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his own Death, as was before determined; and that in the overthrow of him that did it. Yea, he must bring about his dying for us in the loss of the Instrument that betrayed him, that he might even fulfil the Scripture in his Destruction, as well as in the Salvation of the rest. *And none of them is lost, but the Son of Perdition, that the Scripture might be fulfilled.*

The Gift therefore in the Text, must not be taken in the largest sence, but even as the words will bear, to wit,

for ſuch a Gift as he accepteth, and promiſeth to be an effectual Means of Eternal Salvation to. All *that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* Mark! They ſhall come *that are in ſpecial given* to me; and they ſhall by no means be rejected: For this is the ſubſtance of the Text.

Thoſe therefore intended, as the Gift in the Text, are thoſe that are given by Covenant to the Son; thoſe that in other places are called the *Elect*, the *Choſen*, the *Sheep*, and the *Children of the Promiſe*, &c.

Theſe be they that the Father hath given to Chriſt to keep them; *thoſe* that Chriſt hath promiſed *Eternal Life* unto; *thoſe*, to whom he hath given his Word, and that he will have with him in his Kingdom to behold his Glory.

This is the will of the Father that hath ſent me, that of all that he hath given *me, I ſhould loſe nothing, but ſhould raiſe it up the laſt day. And I give unto them eternal Life, and they ſhall never periſh; neither ſhall any man pluck them out of my hand. My Father that* gave *them me, is greater than* All: *and no man is able to pluck them out of my Father's hand.* As *thou haſt given him power over all Fleſh, that he ſhould give Eternal Life to as many as thou haſt* given him. *Thine they were, and thou gaveſt them me, and they have kept thy Word; I pray for them, I pray not for the World, but for thoſe that thou haſt given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them.*

Keep through thine own Name, thoſe whom thou haſt given *me, that they may be one as we are. Father, I will, that thoſe whom thou haſt given me, may be with me where I am, that they may behold my glory which thou haſt given me; for thou lovedſt me before the foundation of the World*, Joh. 6. 39. chap. 10. 28. chap. 17. 2, 6, 9, 10, 24.

All

All these Sentences are of the same import with the Text; and the Alls and *Manies*, *Those*, *They*, &c. in these several Sayings of Christ, are the same with all the given in the Text. All *that the Father giveth.*

So that (as I said before) the word All, as also other words, must not be taken in such sort as our foolish Fancies or groundless Opinions will prompt us to, but do admit of an Enlargement or a Restriction, according to the true meaning and intent of the Text. We must therefore diligently consult the meaning of the Text by comparing it with other the Sayings of God; so shall we be better able to find out the mind of the Lord, in the Word which he has given us to know it by.

All that the (Father) giveth.

By this word *(Father)* Christ describeth the Person giving; by which we may learn several useful things: 1. That the Lord God, and Father of our Lord Jesus Christ, is concerned with the Son in the Salvation of his People. True, his acts, as to our Salvation, are diverse from those of the Son; he was not capable of doing *that*, or *those* things for us, as did the Son; he dyed not, he spilt not bloud for our *Redemption*, as the Son; but yet he hath a hand, a great hand in our Salvation too: As Christ saith, *The Father himself loveth you*, and his Love is manifest in chusing of us, in giving of us to his Son; yea, and in giving his Son also to be a Ransom for us. Hence he is called, *The Father of Mercies, and the God of all Comfort.* For here even the Father hath himself found out and made way for his Grace to come to us through the Sides, and the Heart-blood of his well-beloved Son, *Col.* 1. 12. The Father therefore is to be remembred and adored as one having a chief hand in the Salvation of Sinners. *We ought to give thanks to the Father, who hath made us meet to be partakers of the Inheritance of the Saints in Light; for the Father sent the Son to be the Saviour of the World,* 1 John 4. 14.

Col.

Col. 1. 12. As also we see in the Text, The *Father giveth* the Sinner to Christ to save him.

Secondly, Christ Jesus the Lord by this word *Father*, would *familiarize* this Giver to us. Naturally the Name of God is dreadful to us, especially when he is discovered to us by those Names that declare his Justice, Holiness, Power and Glory; but now this word *Father*, is a familiar word, it frighteth not the Sinner, but rather inclineth his Heart to Love, and be pleased with the remembrance of him. Hence Christ also when he would have us to pray with Godly boldness, puts this word *Father* into our mouths, saying, when ye pray, say, *Our Father, which art in Heaven*; concluding thereby, that by the *Familiarity* that by such a word is intimated, the Children of God may take more boldness to pray for, and ask great things. I my self have often found, that, when I can say but this word *Father*, it doth me more good, than when I call him by any other Scripture-name; 'Tis worth your noting, that to call God by his Relative Title, was rare among the Saints in Old Testament-times; seldom do you find him called by this name, no, sometimes not in three or four Books; but now in New Testament-times, he is called by no name so often as this, both by the Lord *Jesus* himself, and by the Apostles afterwards. Indeed the Lord *Jesus* was he that first made this Name common among the Saints, and that taught them, both in their Discourses, their Prayers, and in their Writings, so much to use it; it being more pleasing to, and discovering more plainly our Interest in God, than any other Expression; for by this one Name we are made to understand, that all our Mercies are the Off-spring of God, and that we also that are called, are his Children by Adoption.

All *that the Father* (giveth.)

This word (*giveth*) is out of Christ's ordinary Dialect, and seemeth to intimate, at the first sound, as if the Father's

ther's Gift to the *Son*, was not an act that is past, but one that is present and continuing; when indeed this Gift was bestowed upon Christ, when the Covenant, the Eternal Covenant was made between them, before all Worlds. Wherefore in those other places, when this Gift is mentioned, it is still spoken of as of an Act that is past: As All *that he hath* given *me*; *to as many as thou hast* given *me*: *Thou* gavest *them me, and these which thou hast* given *me*. Therefore of necessity this must be the first and chief sence of the Text. I mean of this word (*giveth*) otherwise the Doctrine of Election, and of the *Eternal Covenant* which was made between the Father and the Son (in which Covenant this Gift of the Father is most certainly comprized) will be shaken, or at least-wise questionable by erroneous and wicked Men: For they may say, *That the Father gave not all those to Christ that shall be saved, before the World was made; for that this Act of Giving is an Act of Continuation.*

But again, this word (*giveth*) is not to be rejected; for it hath its proper Use, and may signifie to us,

First, That though the Act of Giving among Men doth admit of the time past, or the time to come, and is to be spoken of with reference to such time; yet with God it is not so. Things past, or things to come, are always present with God, and with his Son Jesus Christ: *He calleth things that are not* (that is, to us) *as though they were.* And again, *Known unto God are all his Works from the Foundation of the World.* All things to God are present, and so the Gift of the Father to the Son, although to us, as is manifest by the Word, it is an Act that is past, *Rom.* 4. 17. *Acts* 15. 10.

Secondly, Christ may express himself thus, to shew, that the Father hath not only given him this Portion in the Lump, before the World was; but that those that he had so given, he will give him again; that is, will bring

bring them to him at the time of their Converſion; for *the Father bringeth them to Chriſt*, John 6. 44.

As it is ſaid, *She ſhall be brought unto the King in Rayment of Needle-work*; that is, in the Righteouſneſs of Chriſt, for it is God that imputeth that to thoſe that are ſaved, *Pſal.* 45. 14. 1 *Cor.* 1.

A Man giveth his Daughter to ſuch Man, firſt in order to Marriage, and this reſpects the time paſt, and he giveth her again at the day appointed, in Marriage: And in this laſt ſence, perhaps, the Text may have a meaning; that is, that all that the Father hath (before the World was) given to Jeſus Chriſt, he giveth them again to him, in the day of their Eſpouſals.

Things that are given among Men, are oft-times beſt at firſt, to wit, when they are new; and the reaſon is, becauſe all Earthly things *wax Old*; but with Chriſt it is not ſo: This Gift of the Father is not old and deformed, and unpleaſant in his Eyes; and therefore to him 'tis always new. When the Lord ſpake of giving the Land of *Canaan* to the *Iſraelites*, he ſaith not, that he *had* given, or *would* give it to them; but thus: *The Lord thy God giveth thee this good Land*, Deut. 9. 6. Not but that he had given it to them, while they were in the Loins of their Fathers, Hundreds of years before. Yet he ſaith *now*, he *giveth* it to them; as if they were now alſo in the very act of taking poſſeſſion, when as yet they were on the other ſide *Jordan*. What then ſhould be the meaning? Why, I take it to be this: That the Land ſhould be to them always *as new*; *as new*, as if they were taking poſſeſſion thereof but now. And ſo is the Gift of the Father, mentioned in the Text to the Son; it is always new, as if it were always new.

All that the Father giveth (*Me.*)

In theſe words you find mention made of two Perſons, the *Father*, and the *Son*; the *Father* Giving, and the *Son* Re-

Receiving, or Accepting of this Gift. This then in the first place, clearly demonstrateth, That the *Father* and the *Son*, though they, with the *Holy Ghost*, are one and the same Eternal God; yet as to their Personality, are distinct. The Father is one, the Son is one, the Holy Spirit is one. But because there is in this Text mention made but of two of the three, therefore a word about these two. The *Giver* and *Receiver* cannot be the same Person in a proper sence, in the same Act of Giving, and Receiving. He that giveth, giveth not to himself, but to another; the Father giveth not to the Father, to wit, to *Himself*; but to the Son: the Son receiveth not of the Son, to wit, of *Himself*; but of the Father: so when the Father giveth Commandment, he giveth it not to himself, but to another; as Christ saith, He hath given *Me* a Commandment, *John* 12. 49. So again, *I am one that beareth witness of my self, and the Father that sent me, beareth witness of me*, John 10. 18.

Further, here is something implied that is not expressed, to wit, that the Father hath not given all Men to Christ; that is, in that sence as is intended in the Text, though in a larger, as was said before, he hath given him every one of them; for then all should be saved: He hath therefore disposed of some another way. He gives some up to Idolatry; he gives some up to Uncleanness, to vile Affections, and to a reprobate Mind. Now these he disposeth of in his Anger, for their Destruction, (*Acts*. 7. 42. *Rom*. 1. 24,26,28.) that they may reap the fruit of their doings, and be filled with the reward of their own ways. But neither hath he thus disposed of all Men; he hath even of mercy reserved some from these judgments, and those are they that he will pardon, as he saith; *For I will pardon them whom I reserve*, Jer. 50. 20. Now these he hath given to Jesus Christ by Will, as a Legacy and Portion. Hence the Lord Jesus says, *This is the Father's will which hath sent me, that of all which he*

he hath given me, I ſhould loſe nothing, but ſhould raiſe it up again at the laſt day, John 36. 29.

The Father therefore in giving of them to him to ſave them, muſt needs declare unto us theſe following things:

1. That he is able to anſwer this Deſign of God, to wit, to ſave them to the uttermoſt Sin, the uttermoſt Temptation, *&c.* Heb. 7. 25. Hence he is ſaid to *lay help on one that is mighty, mighty to ſave*: And hence it is again, that God did even of old promiſe to ſend his People a Saviour, a great one, *Pſal.* 89. 19. *Iſa.* 63. 1. To ſave, is a great Work, and calls for Almightineſs in the Undertaker: Hence he is called the *Mighty God, the Wonderful Counſellor*, &c. Sin is ſtrong, Satan is alſo ſtrong, Death and the Grave are ſtrong, and ſo is the Curſe of the Law; therefore it follows, that this Jeſus muſt needs be by God the Father accounted Almighty, in that he hath given his Elect to him to ſave them, and deliver them from theſe, and that in deſpite of all their Force and Power.

And he gave us Teſtimony of this his Might, when he was employed in that part of our Deliverance that called for a Declaration of it. He aboliſhed Death; he deſtroyed him that had the power of Death; he was the deſtruction of the Grave; he hath finiſhed Sin, and made an end of it, as to its damning Effects upon the Perſons that the Father hath given him; he hath vanquiſhed the Curſe of the Law, nailed it to his Croſs, triumphed over them upon his Croſs, and made a ſhew of theſe things openly, 2 *Tim.* 1. 10. *Heb.* 2. 14, 15. *Hoſ.* 13. 14. *Dan.* 9. 24. *Gal.* 3. 13. *Col.* 2. 14, 15.

Yea, and even now, as a Sign of his Triumph and Conqueſt, he is alive from the dead, and hath the Keys of Hell and Death in his own keeping, *Rev.* 1. 18.

2. The Fathers giving of them to him to ſave them, declares unto us that he is and will be faithful in his

Office

office of Mediator, and that therefore they shall be secured from the Fruit and Wages of their Sins, which is Eternal Damnation, by his faithful Execution of it. And indeed it is said, even by the Holy Ghost himself, *That he is faithful to him that appointed him*; that is, to this work of saving those that the Father hath given him *for that purpose*; as *Moses was faithful in all his House*: yea, and more faithful too, for *Moses* was faithful in God's House, but as a Servant; *but Christ as a Son, over his own House*, Heb. 3.

And therefore this Man is counted worthy of more Glory than *Moses*, even upon this account, because more faithful than he, as well as because of the Dignity of his Person. Therefore in him, and in his Truth and Faithfulness God rested well-pleased, and hath put all the Government of his People upon his shoulders. Knowing, that nothing shall be wanting in him, that may any way perfect this Design. And of this, He, to wit, the Son, hath already given a proof: for when the time was come, that his Blood was by Divine Justice required for their Redemption, Washing and Cleansing; He as freely poured it out of his Heart, as if it had been Water out of a Vessel; not sticking to part with his own Life, that the Life which was laid up for his People in Heaven, might not fail to be bestowed upon them. And upon this account, (as well as upon any other) it is that God calleth him his *Righteous Servant*, Isa. 53. For his Righteousness could never have been compleat, if he had not been to the uttermost Faithful to the Work he undertook: It is also, because he is faithful and true, that in Righteousness he doth judge and make work for his Peoples Deliverance. He will faithfully perform this trust reposed in him: The Father knows this, and hath therefore given his Elect unto him.

Thirdly, The Father's giving of them to him to save them, declares that he is, and will be gentle and patient to-

towards them under all their Provocations and Miscarriages. It is not to be imagined, the Tryals and Provocations that the Son of God hath all along had with these People that have been given to him that saves them: indeed he is said to be a *Tryed Stone*; for he has been tryed, not only by the Devil, Guilt of Sin, Death, and the Curse of the Law, but also by his Peoples Ignorance, Unrulineſs, Falls into Sin, and declining to Errours in Life and Doctrine. Were we but capable of seeing how this Lord Jesus has been Tryed even by his People, ever since there was one of them in the World, we should be amazed at his Patience and gentle Carriages to them. It is said indeed, *The Lord is very pitiful, slow to anger, and of great mercy*: And indeed, if he had not been so, he could never have endured their Manners as he has done from *Adam* hitherto. Therefore is his Pity and Bowels towards his Church, preferred above the Pity and Bowels of a Mother towards her Child. *Can a Woman forget her sucking Child, that she should not have compassion on the Son of her Womb? yea, they may forget, yet I will not forget thee, saith the Lord*, Isa. 49. 15.

God did once give *Moses*, as Christ's Servant, an handful of his People, to carry them in his Bosom, but no farther than from *Egypt* to *Canaan*; and this *Moses*, as is said of him by the Holy Ghost, was the meekest Man that was then to be found on the Earth: yea, and he loved the People at a very great rate, yet neither would his Meekness nor Love hold out in this work; he failed and grew passionate, even to provoking his God to Anger under this Work. *And Moses said unto the Lord, Wherefore hast thou afflicted thy Servant?* But what was the Affliction? Why the Lord had said unto him, *Carry this People in thy Bosom as a Nursing Father beareth the Sucking Child, unto the Land that he sware unto their Fathers.*

thers. And how then, not I, says *Moses*, *I am not able to bear all this People, because it is too heavy for me: If thou deal thus with me, kill me, I pray thee, out of hand, and let me not see my wretchedness*, Numb. 11. 11, 12, 13, 14. God gave them to *Moses*, that he might carry them in his Bosom, that he might shew gentleness and patience towards them, under all the provocations wherewith they would provoke him from that time, till he had brought them to their Land; but he failed in the work; he could not exercise it, because he had not that sufficiency of Patience towards them: But now it is said of the Person speaking in the Text, *That he shall gather his Lambs with his Arm, shall carry them in his Bosom, and shall gently lead them that are with young*, Isa. 40. 10, 11, intimating that this was one of the Qualifications that God looked for, and knew was in him, when he gave his Elect to him to save them.

Fourthly, The Father giving of him to save them, declares that he hath a sufficiency of Wisdom to wage with all those Difficulties that would attend him in his bringing of his Sons and Daughters unto Glory, 1 *Cor.* 1. 30. *He hath made him to us to be Wisdom*; yea, he is called *Wisdom* it self: and God saith moreover, That *he shall deal prudently*, Isa. 52. 13. And indeed, he that shall take upon him to be the Saviour of the People, had need be wise, because their Adversaries are subtil above any. Here they are to encounter with the Serpent, who for his subtilty out-witted our Father and Mother, when their Wisdom was at highest (*Gen.* 3.) But if we talk of Wisdom, our Jesus is wise, wiser than *Solomon*, wiser than all Men, wiser than all Angels; he is even the Wisdom of God: *Christ the Wisdom of God*, (Col. 1. 1.) And hence it is, that he turneth Sin, Temptations, Persecutions, Falls, and all things, for good unto his People, (*Rom.* 8.)

Now

Now theſe things thus concluded on, do ſhew to alſo the great and wonderful Love of the Father, in that he ſhould chuſe out one every way ſo well prepared for the work of Man's Salvation.

Herein indeed perceive we the Love of God. *Huram* gathered, *that God loved* Iſrael, becauſe he had given them ſuch a King as *Solomon*, (2 Chron. 2. 11.) But how much more may we behold the Love that God hath beſtowed upon us, in that he hath given us to his Son, and alſo given his Son for us.

All *that the Father giveth me (ſhall come.)*

In theſe laſt words, there is cloſely inſerted an Anſwer unto the Father's end in giving of his Elect to Jeſus Chriſt. The Father's end was, that they might *come* to him, and be *ſaved* by him; and that, ſays the Son, ſhall be done; neither Sin nor Satan, neither Fleſh nor World, neither Wiſdom nor Folly, ſhall hinder their coming to me. *They* ſhall *come to me, and him that cometh to me, I will in no wiſe caſt out.*

Here therefore the Lord Jeſus poſitively determineth to put forth ſuch a ſufficiency of all Grace, as ſhall effectually perform this Promiſe. *They ſhall come*: That is, he will cauſe them to come, by infuſing of an effectual Bleſſing into all the Means that ſhall be uſed to that end. As was ſaid to the Evil Spirit that was ſent to perſwade *Ahab* to go and Fall at *Ramoth-Gilead*; *Go: Thou ſhalt perſwade him and prevail alſo; go forth, and do ſo*, 1 Kings 22.22. So will Jeſus Chriſt ſay to the means that ſhall be uſed for the bringing of thoſe to him that the Father hath given him, I ſay, he will bleſs it effectually to this very End; it ſhall perſwade them, and ſhall prevail alſo. Elſe, as I ſaid, the Father's End would be fruſtrate: For the Father's Will is, That, *Of all that he hath given him, he ſhould loſe nothing, but ſhould raiſe it up at the laſt day*; in order next unto himſelf, Chriſt the First-fruits

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rwards thoſe that are his, at his Coming, (1 Cor. .) But this cannot be done, if there ſhould fail to e a Work of Grace effectually wrought, though ut in any one of them. But this ſhall not fail to d wrought in them, even in all the Father hath given him to ſave. *All that the Father hath given me, ſhall come to me*, &c. But to ſpeak more diſtinctly to the words, *They ſhall come.* Two things I would ſhew you from theſe words:

First, *What it is to come to Chriſt.*

Secondly, *What force there is in this Promiſe, to make them come to him.*

First, I would ſhew you what it is to come to Chriſt. This word *Come*, muſt be underſtood ſpiritually, not carnally; for many came to him carnally, or bodily, that had no ſaving advantage by him; Multitudes did thus come unto him in the days of his Fleſh, yea innumerable Companies. There is alſo at this day a formal cuſtomary coming to his Ordinances, and ways of Worſhip, which availeth not any thing; but with them I ſhall not now meddle: for they are not intended in the Text. The Coming then intended in the Text, is to be underſtood of the *Coming of the* Mind *to him, even the moving of the Heart towards him. I ſay, the moving of the Heart towards him, from a ſound Sence of the abſolute want that a Man hath of him for his Juſtification and Salvation.*

This Deſcription of Coming to Chriſt, divideth it ſelf into Two Heads.

First, *That Coming to Chriſt is a moving of the Mind towards him.*

Secondly, *That it is a moving of the Mind towards him from a ſound ſence of the abſolute want that a Man hath of him for his Juſtification and Salvation.*

To ſpeak to the firſt, *That it is a moving of the Mind towards him.* This is evident, becauſe Coming hither

hither or thither, if it be voluntary, is by an Act of the Mind or Will; ſo coming to Chriſt, is through the inclining of the Will. *Thy People ſhall be willing*, *Pſal.* 110. 3. This willingneſs of Heart, is it which ſets the Mind a moving after, or towards him. The Church expreſſeth this moving of her Mind toward Chriſt, by the moving of her Bowels: *My beloved put in his hand by the hole of the door, and my bowels were moved for him*, Song. 5. 4. *My Bowels*; the paſſions of my Mind and Affections; which paſſions of the Affections are expreſſed by the yearning and ſounding of the Bowels, the yearning or paſſionate working of them, the ſounding of them, or their making a noiſe for him, *Gen.* 43. 30. 1 *King.* 3. 26. *Iſa.* 16. 11.

This then is the Coming to Chriſt, even a moving towards him with the Mind. *And it ſhall come to paſs, that every thing that liveth, which moveth whitherſoever the Water ſhall come, ſhall live*, Ezek. 47. 9.

The Water in this Text, is the Grace of God in the Doctrine of it: the living things are the Children of Men, to whom the Grace of God, by the Goſpel is preached. Now, ſaith he, *Every living thing which moveth whitherſoever the Waters ſhall come, ſhall live.* And ſee how this word (*Moveth*) is expounded by Chriſt himſelf in the Book of the *Revelations*: *The Spirit and the Bride ſay, Come. And let him that heareth ſay, Come. And let him that is a-thirſt, Come. And whoſoever will, that is willing, let him take the Water of Life freely*, Rev. 22. 17.

So that to move in thy Mind and Will after Chriſt is to be Coming to him. There are many poor Souls that are coming to Chriſt, that yet cannot tell how to believe it; becauſe they think that coming to him is ſome ſtrange and wonderful thing; and indeed it is: but I mean they overlook the inclination of their Will, the moving of their Mind, and the ſound

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ng of their Bowels after him; and count these none of this strange and wonderful thing; when indeed it is a work of greatest wonder in this World, to see a Man who was sometimes dead in sin, possessed of the Devil, an Enemy to Christ, and to all things spiritually good: I say, to see this Man moving with his Mind after the Lord Jesus Christ, is one of the highest Wonders in the World.

Secondly, *It is a moving of the Mind towards him, from a sound sence of the absolute want that a Man hath of him for his Justification and Salvation.* Indeed, without this sence of a lost Condition without him, there will be no moving of the Mind towards him: A moving of their Mouth there may be; *With their Mouth they shew much Love*, Ezek. 33. 31. Such a People as this will come as the true People cometh; that is, in shew and outward appearance: and they will sit before God's Ministers, *as his People sit before them; and they will hear his words too, but they will not do them*; that is, will not come inwardly with their Minds; *for with their Mouth they shew much Love, but their Heart (or Mind) goeth after their Covetousness.* Now all this is, because they want an effectual sence of the Misery of their state by Nature; for not till they have that, will they in their mind move after him. *Therefore thus it is said concerning the true Comers, at that day the great Trumpet shall be blown, and* They *shall come which were ready to perish in the Land of* Assyria, *and the Out-casts of the Land of* Egypt, *and shall worship the Lord in his holy Mountain at* Jerusalem, (*Isa.* 27. 13.) They are then (as you see) the *Out-casts*, and those *that are ready to perish*, that indeed have their Minds effectually moved to come to Jesus Christ. *This Sence of things* was that which made the *Three thousand* come, that made *Saul* come, that made the

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Jaylours come, and that indeed makes all others come that come effectually, *Act.* 2. 8. 16.

Of the true Coming to Christ, the three Lepers were a famous Semblance; of whom you read, 2 *King.* 7. 3, *&c.* The Famine in those days was sore in the Land, there was no Bread for the People; and as for that Sustenance that was, which was *Asses* Flesh, and *Doves* Dung, that was only in *Samaria*; and of these the Lepers had no share, for they were thrust without the City. Well, now they sate in the Gate of the City, and Hunger was, as I may say, making his last meal of them; and being therefore half dead already, what do they think of doing? Why, first they display the dismal Colours of Death before each others Faces, and then resolve what to do, saying, *If we say we will go into the City, then the Famine is in the City, and we shall dye there; if we sit still here, we dye also: now therefore come, let us fall into the Host of the* Syrians; *if they save us alive we shall live; if they kill us we shall but dye.* Here now was *Necessity* at work, and this *Necessity* drove them to go thither for Life, whether else they would never have gone for it. Thus it is with them that in truth come to Jesus Christ: Death is before them, they see it, and feel it; he is feeding upon them, and will eat them quite up, if they come not to Jesus Christ; and therefore they come, even of necessity, being forced thereto by that Sence they have of their being utterly and everlastingly undone, if they find not safety in him.

These are they that will come: indeed these are they that are invited to come. *Come unto me all ye that labour, and are heavy laden, and I will give you rest,* Mat. 11. 21.

Take two or three things to make this more plain, to wit, That coming to Christ, floweth from a found

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ence of the absolute need that a Man hath of him, as afore.

1. *They shall come with Weeping, and with Supplication will I lead them; I will cause them to walk by Rivers of Waters in a plain way wherein they shall not stumble*, Jer. 31. 9. Mind it! they come with Weeping and Supplication; they come with Prayers and Tears. Now Prayers and Tears are the effects of a right sence of the need of Mercy. Thus a senceless Sinner cannot come, he cannot pray, he cannot cry, he cannot come sensible of what he sees not, nor feels. *In those days, and at that time, the Children of* Israel *shall come; they, and the Children of* Judah *together, going and weeping: they shall seek the Lord their God; they shall ask the way to* Zion, *with their faces thitherward, saying, Come, and let us join our selves to the Lord in a perpetual Covenant that shall not be forgotten*, Jer. 50. 4, 5.

Secondly, This Coming to Christ, it is called a running to him, as flying to him; a flying to him from Wrath to come. By all which terms, is set forth the sence of the Man that comes; to wit, That he is affected with the sence of his sin, and the death due thereto; that he is sensible that the Avenger of Blood pursues him, and that therefore he is cut off, if he makes not speed to the Son of God for Life, *Mat.* 3. 7. *Psal.* 143. 9. Flying is the last work of a Man in danger, all that are in danger do not fly; no, not all that see themselves in danger; Flying is the last work of a Man in danger; all that hear of danger will not fly. Men will consider if there be no other way of escape before they fly. Therefore, as I said, Flying is the last thing. When all Refuge fails, and a Man is made to see that there is nothing left him but Sin, Death, and Damnation, unless he flies to Christ for Life; then he flies, and not till then.

Thirdly, That the true Coming is from a ſence of an abſolute need of Jeſus Chriſt to ſave, *&c.* is evident by the *Out-cry* that is made by them to come, even as they are coming to him; *Mat.* 14. 30. *Acts* 2. 37. *Acts* 16. 30. *Lord, ſave me, or I periſh; Men and Brethren, what ſhall we do? Sirs, what muſt I do to be ſaved?* and the like. This Language doth ſufficiently diſcover that the truly coming Souls, are Souls ſenſible of their need of Salvation by Jeſus Chriſt; and moreover, that there is nothing elſe that can help them but Chriſt.

Fourthly, It is yet farther evident by theſe few things that follow; It is ſaid that ſuch are *pricked in their Hearts*, that is, with the Sentence of Death by the Law; and the leaſt prick in the Heart kills a Man, *Acts* 2. 37. Such are ſaid, as I ſaid before, to *Weep*, to *Tremble*, and to be *Aſtoniſhed* in themſelves at the evident and unavoidable danger that attends them, unleſs they fly to Jeſus Chriſt, *Acts* 9. 16.

Fifthly, Coming to Chriſt is attended with an honeſt and ſincere forſaking all for him. *If any Man come unto me and hateth not his Father and Mother, and Wife and Children, and Brethren and Siſters, yea and his own Life alſo, he cannot be my Diſciple; and whoſoever doth not bear his Croſs and come after me, cannot be my Diſciple*, Luke 14. 26, 27.

By theſe and the like Expreſſions elſe-where, Chriſt deſcribeth the true Comer, or the Man that indeed is coming to him; he is one that caſteth all behind his back, he leaveth all, he forſaketh all, he hateth all things that would ſtand in his way to hinder his coming to Jeſus Chriſt. There are a great many pretended Comers to Jeſus Chriſt in the World. And may be much like to the Man that you read of in *Mat.* 21. 30. that ſaid to his Father's bidding, *I go, Sir, and went not.* I ſay, there are a great many ſuch

Comers

comers to Jesus Christ; they say, when Christ calls by his Gospel, *I come Sir*, but still they abide by their Pleasures, and carnal Delights. They come not at all, only they give him a courtly Complement; but he takes notice of it, and will not let it pass for any more than a Lye. He said, *I go Sir, and went not*; he dissembled and lied. Take heed of this, you that flatter your selves with your own Deceivings; Words will not do with Jesus Christ: *Coming* is *Coming*, and nothing else will go for Coming with him.

Before I speak to the other Head, I shall answer some Objections that usually lie in the way of those that in truth are coming to Jesus Christ.

Objection 1.

Though I cannot deny, but my Mind runs after Christ, and that too as being moved thereto from a sight and consideration of my lost condition, (for I see without him I perish) yet I fear my ends are not right in comings to him.

Quest. Why, what is thine end in coming to Christ?

Answ. My end is, that I might have life, and be saved by Jesus Christ.

This is the Objection: Well, let me tell thee, that to come to Christ for *life, and to be saved*, although at present thou hast no other end, is a lawfull and good coming to Jesus Christ. This is evident, because Christ propoundeth Life, as the only Argument to prevail with Sinners to come to him, and so also blameth them because they come not to him for Life, *And ye will not come to me that ye might have life*, John 5. 3. Besides, there are many other Scriptures whereby he allureth Sinners to come to him, in which he propoundeth nothing to them but their safety. As, *He that believeth in him shall not perish; He that believeth is passed from Death to Life.* &c.

that believeth, shall be saved. He that believeth on him is not condemned. And believing and coming are all one. So that you see to come to Christ for Life, is a lawful coming, and good.

1. In that he believeth, that he alone hath made Atonement for Sin, *Rom.* 2.

And let me add over and above, that for a Man to come to Christ for life, though he come to him for nothing else but life, it is to give much honour to him.

First, He honoureth the Word of Christ, and consenteth to the truth of it; and that in these two general Heads.

1. He consenteth to the truth of all those Sayings that testifie, that sin is most abominable in it self, dishonourable to God, and damnable to the Soul of Man; for thus saith the Man that cometh to Jesus Christ, *Jer.* 44. 4. *Rom.* 2. 23. chap. 6. 23. 2 *Thes.* 2. 12.

2. In that he believeth, as the Word hath said, that there is in the World's best things, Righteousness and all, nothing but Death and Damnation; for so also says the Man that comes to Jesus Christ for life, *Rom.* 7. 24, 25. chap. 8. 2, 3. 2 *Cor.* 3. 6, 7. 8.

Secondly, He honoureth Christ's Person, in that he believeth that there is Life in him, and that he is able to save him from Death, Hell, the Devil, and Damnation; for unless a Man believes this, he will not come to Christ for life, *Heb.* 7. 24, 25.

Thirdly, He honoureth him, in that he believeth that he is Authorized of the Father to give life to those that come to him for it, *John* 5. 11, 12. chap. 17. 1, 2, 3.

Fourthly, He honoureth the Priesthood of Jesus Christ.

2. In that he believeth that Christ hath more power to save from Sin by the Sacrifice that he hath offered

offered for it, than hath all Law, Devils, Death, or Sin to condemn: He that believes not this, will not come to Jesus Christ for Life, *Acts* 13. 38. *Heb.* 2. 14, 15. *Rev.* 1. 17, 18.

Thirdly, In that he believeth that Christ, according to his Office, will be most faithful and merciful in the discharge of his Office. This must be included in the Faith of him that comes for Life to Jesus Christ, *1 John* 2. 1, 2, 3, *Heb.* 2. 17, 18.

Fourthly, Further, He that cometh to Jesus Christ for life, taketh part with him against Sin, and against the ragged and imperfect Righteousness of the World; yea, and against false Christs, and damnable Errors that set themselves against the worthiness of his Merits and Sufficiency: This is evident, for that such a Soul singleth Christ out from them all, as the Onely that can save.

Fifthly, Therefore, as *Noah*, at God's Command, thou prepareſt this Ark, for the saving of thy self, by the which also thou condemnest the World, and art become Heir of the Righteousness which is by Faith, (*Heb.* 11. 7.) Wherefore, coming-Sinner, be content: he that cometh to Jesus Christ, believeth too that he is willing to shew mercy to, and have compassion upon him (though unworthy) that comes to him for Life. And therefore thy Soul lyeth not only under a special Invitation to come, but under a Promise too, of being accepted and forgiven, *Mat.* 11. 28.

All these particular parts and qualities of Faith, are in that Soul that comes to Jesus Christ for life, as is evident to any indifferent Judgment.

For, will he that believeth not the Testimony of Christ concerning the baseness of Sin, and the insufficiency of the Righteousness of the World, come to Christ for Life? No.

He that believeth not the Testimony of the Word, *comes not*; He that believeth that there is Life any

where elſe, *comes not*; He that queſtions whether the Father hath given Chriſt power to forgive, *comes not*; He that thinketh that there is more in Sin, in the Law, in Death, and the Devil, to deſtroy, than there is in Chriſt, to ſave, *comes not*; He alſo that queſtions his faithful management of his Prieſthood for the Salvation of Sinners, *comes not*.

Thou then that art indeed the *coming* Sinner, believeſt all this: True, perhaps thou doſt not believe with that full aſſurance, nor haſt thou leiſure to take notice of thy Faith as to theſe diſtinct Acts of it; but yet all this Faith is in him coming to Chriſt for Life. And the Faith that thus worketh, is the Faith of the beſt and pureſt kind; becauſe this Man comes alone as a Sinner, and as ſeeing that Life is to be had only in Jeſus Chriſt.

Before I conclude my Anſwer to this Objection, take into thy conſideration theſe Two things:

Firſt, That the Cities of Refuge were erected for thoſe that were dead in the Law, and that yet would live by Grace, even for thoſe that were to fly thither for Life from the Avenger of Blood that purſueth after them. And it is worth your noting, that thoſe that were upon their flight thither, are in a peculiar manner called the People of God. *Caſt ye up, caſt ye up*, ſaith God, *prepare ye the way; take up the ſtumbling-block out of the way of My People*, Iſa. 57. 14. This is meant of preparing the way to the City of Refuge, that the Slayers might eſcape thither; which flying Slayers are here by way of Specialty, called the People of God; even thoſe of them that eſcaped thither for Life.

Secondly, Conſider that of *Ahab*, when *Benhadad* ſent to him for Life, ſaying, *Thus ſaith thy Son of* Benhadad, *I pray thee let me live*. Though *Benhadad* had ſought the Crown, Kingdom, yea, and alſo the Life of *Ahab*, yet how effectually doth *Benhadad* prevail with

him.

him. Is *Benhadad* yet alive? Said *Ahab*, He is my Brother; yea, *go ye, bring him to me: So he made him ride in his Chariot*, 1 Kings 20.

Coming Sinner, what thinkest thou? If Jesus Christ had as little Goodness in him as *Ahab*, he might grant an humble *Benhadad* Life; thou neither beggest of him his Crown and Dignity: Life, eternal Life will serve thy turn: How much more then shalt thou have it, since thou hast to deal with him who is Goodness and Mercy it self! yea, since thou art also called upon, yea, greatly encouraged by a Promise of Life, to come unto him for Life? Read also these Scriptures, *Numb.* 35. 11, 14, 15. *Josh.* 20. 1, 2, 3, 4, 5. *Heb.* 6. 16, 17, 18, 19, 20.

Object. 2. *When I say I only seek my self, I mean I do not find that I do design God's Glory in mine own Salvation by Christ, and that makes me fear, I do not come aright.*

Answ. Where doth Christ Jesus require such a Qualification of those that are coming to him for Life? Come thou for Life, and trouble not thy Head with such Objections against thy self, and let God and Christ alone to glorifie themselves in the Salvation of such a Worm as thou art. The Father saith to the Son, *Thou art my Servant, O Israel, in whom I will be glorified.* God propoundeth Life to Sinners, as the Argument to prevail with them to come to him for Life; and Christ says plainly, *I am come, that ye might have Life*, John. 12. 10. He hath no need of thy Designs, though thou hast need of his Eternal Life, Pardon of Sin, and Deliverance from Wrath to come, Christ propounds to thee, and these be the things that thou hast need of: Besides, God will be gracious and merciful to worthless, undeserving Wretches; come then as such an one, and lay no stumbling-blocks in the way to him, but come to him for

Life, and live, *John* 5. 34. ch. 10. 10. ch. 3. 36 *Mat.* 1. 21. *Prov.* 8. 36, 37. 1 *Theſ.* 11. *John* 11. 25, 26.

When the *Gaoler* ſaid, *Sirs, what muſt I do to be ſaved? Paul* did not ſo much as once ask him, what is your *End* in this Queſtion; do you deſign the Glory of God in the Salvation of your Soul? He had more wit: He knew that ſuch Queſtions as theſe would have been but Fools Baubles, about, inſtead of a ſufficient Salve to ſo weighty a Queſtion as this. Wherefore, ſince this poor Wretch lacked Salvation by *Jeſus* Chriſt, I mean to be ſaved from Hell and Death, which he knew (now) was due to him for the Sins that he had committed; *Paul* bids him, like a poor condemned Sinner as he was, to proceed ſtill in this his way of ſelf-ſeeking, ſaying, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved*, Acts 16. 30, 31, 32. I know, that afterwards, thou wilt deſire to glorifie Chriſt, by walking in the way of his Precepts; but at preſent thou wanteſt Life; the Avenger of Blood is behind thee, *and the Devil like a roaring Lyon is behind thee:* Well, *come now, and obtain Life from theſe; and when thou haſt* obtained ſome comfortable perſwaſion that thou art made Partaker of Life by Chriſt, then, and not till then, thou wilt ſay, *Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name. Bleſs the Lord, O my Soul, and forget not all his Benefits; who forgiveth all thine Iniquities, and healeth all thy Diſeaſes; who redeemeth thy Life from Deſtruction, and crowneth thee with loving kindneſs and tender Mercies*, Pſal. 103. 1, 2, 3, 4, 5.

Objection 3.

But I cannot believe that I am come to Chriſt aright, becauſe ſometimes I am apt to queſtion his very Being and Office to ſave.

Thus to do is horrible; but may'st thou not judge amiss in this matter?

How can I judge amiss, when I judge as I feel? Poor Soul! Thou may'st judge amiss for all that. *Why*, saith the Sinner, *I think that these Questionings come from my Heart.*

Answ. Let me answer: That which comes from thy Heart, comes from thy *Will* and *Affections*, from thy *Understanding*, *Judgment* and *Conscience*, for these must acquiesce in thy questioning, if thy questioning be with thy Heart. And how say'st thou (for to name no more) dost thou with thy *Affection* and *Conscience* thus question?

Answ. *No, my Conscience trembles when such thoughts come into my Mind; and my Affections are otherwise inclined.*

Then I conclude, that these things are either suddenly injected by the Devil, or else are the Fruits of that Body of Sin and Death that yet dwells within thee, or perhaps from both together.

If they come wholly from the Devil, as they seem, because thy Conscience and Affections are against them, or if they come from that Body of Death that is in thee, (and be not thou curious inenquiring from whether of them they come, the safest way is to lay enough at thy own door) nothing of this should hinder thy coming, nor make thee conclude thou comest not aright.

And before I leave thee, let me a little query with thee about this matter.

First, *Dost thou like these wicked Blasphemies?*

Answ. No, no, their presence and working kills me.

Secondly, *Dost thou mourn for them, pray against them, and hate thy self because of them?*

Answ. Yes, yes; but that which afflicts me is, I cannot prevail against them.

Thirdly, *Doſt thou ſincerely chuſe (mighteſt thou have thy choice) that thy Heart might be affected and taken with the things that are beſt, moſt Heavenly and Holy?*

Anſw. With all my Heart, and Death the next hour (if it were God's will) rather than thus to ſin againſt him.

Well then, thy not liking of them, thy mourning for them, thy praying againſt them, and thy loathing thy ſelf becauſe of them, with thy ſincere chuſing of thoſe thoughts for thy delectation that are heavenly and holy; clearly declares that theſe things are not countenanced either with thy Will, Affections, Underſtanding, Judgment, or Conſcience; and ſo, that thy Heart is not in them, but that rather they come immediately from the Devil, or ariſe from the Body of Death that is in thy Fleſh; of which thou oughteſt thus to ſay, *Now then it's no more I that doth it, but Sin that dwells in me*, Rom. 7. 16, 17.

I will give thee a pertinent Inſtance: In *Deut.* 22. thou may'ſt read of a betrothed Damſel, one betrothed to her Beloved, one that hath given him her Heart and Mouth, as thou haſt given thy ſelf to Chriſt, yet ſhe was met with as ſhe walked in the Field, by one that forced her, becauſe he was ſtronger than ſhe. Well, what Judgement now doth God, the righteous *Judge*, paſs upon the Damſel for this? *The Man only that lay with her*, ſaith God, *ſhall die; but unto the Damſel thou ſhalt do nothing; there is in the Damſel no ſin worthy of Death. For as when a Man riſeth againſt his Neighbour, and ſlayeth him, even ſo is this matter; he found her in the Field, and the betrothed Damſel cryed, and there was none to ſave her*, Deut. 22. 26, 27.

Thou art this Damſel, the Man that forced thee with theſe blaſphemous thoughts, is the Devil; and he

ſighteth

lighteth upon thee in a fit Place, even in the Fields, as thou art wandring after *Jesus Christ*; but thou cryest out, and by the cry, did shew that thou abhorrest such wicked Lewdness. Well, *the Judge of all the Earth will doe right*; he will not lay the sin at thy door, but at his that offered the Violence: And for thy comfort, take this into consideration, That *he came to heal them that were oppressed with the Devil*, Acts 10. 38.

Objection 4.

But, saith another, *I am so heartless, so slow, and, as I think, so indifferent in my coming, that to speak truth, I know not whether my kind of coming ought to be called a coming to Christ.*

Answ. You know that I told you at first, that coming to Christ is a moving of the Heart and Affections towards him.

But, saith the Soul, *my Dulness and Indifferency in all holy Duties, demonstrate my heartlessness in* coming; *and to* come, *and not with the heart, signifies nothing at all.*

Answer, The moving of the Heart after Christ, is not to be discerned (at all times) by thy sensible affectionate performance of Duties; but rather by those secret groanings and complaints which thy Soul makes to God against that Sloath, that attends thee in Duties.

Secondly, But grant it be even as thou say'st it is, that thou *comest so slowly, &c.* yet, since Christ bids them come, that come not at all; surely they may be accepted that come, though attended with those Infirmities, which thou at present groanest under. He saith *And him that cometh*: He saith not, *If they come sensible, so fast*; But, *And him that cometh to me, I will in no wise cast out.* He saith also in the Eighth

of

of *Proverbs*, *All for him that wanteth Understanding*, that is, an Heart; for oftentimes the *Understanding* is taken for the *Heart*: *Come eat of my Bread, and drink of the Wine that I have mingled!*

Thirdly, Thou may'st be vehement in thy Spirit in coming to Jesus Christ, and yet be plagued with sensible sloath. So was the *Church*, when she cried, *Draw me, we will run after thee*; and *Paul*, when he said, *When I would do good, evil is present with Me*: (Song 14. Rom. 7. Gal. 5. 19,) The Works, Strugglings, and Oppositions of the Flesh *are more manifest* than are the works of the Spirit in our hearts, and so are sooner felt than they. What then? Let us not be discouraged at the sight and feeling of our own Infirmities, but run the faster to Jesus Christ for Salvation.

Fourthly, Get thy Heart warmed with the sweet promise of Christ's acceptance of the coming Sinner, and that will make thee make more haste unto him. Discouraging Thoughts, they are like unto cold Weather, they benumb the Senses, and make us go ungainly about our business; but the sweet and warm Gleads of Promise; are like the comfortable Beams of the Sun, which liveth and refresheth. You see how little the *Bee* and the *Fly* do play in the Air in Winter; why the Cold hinders them from doing it; but when the Wind and Sun is warm, who so busie as they?

Fifthly, But again, he that comes to Christ, flies for his Life: now there is no Man that flies for his Life, that thinks he speeds fast enough on his Journey; no, could he, he would willingly take a Mile at a step. O my sloth and heartless, sayst thou! *Oh that I had wings like a Dove, for then would I flie away and be at rest! I would hasten my escape from the windy Storm and Tempest*, Psal. 55. 6, 8.

Poor

Poor coming Soul, thou art like the Man that would ride full Gallop, whose Horse will hardly Trot; now the desire of his mind is not to be judged of by the slow pace of the dull Jade he rides on, but by the Hitching and Kicking and Spurring, as he sits on his back. Thy flesh is like this *dull Jade*, it will not gallop after Christ; it will be backward, though thy Soul and Heaven lie at stake: but be of good comfort, Christ judgeth not according to the fierceness of outward motion, *Mark* 10. 17. but according to the sincerity of the heart and inward parts, *John* 1. 47. *Psal.* 51. 6. *Mat.* 26. 41.

Sixthly, *Ziba* in appearance came to *David* much faster than did *Mephibosheth*; but yet his Heart was not so upright in him to *David*, as was his. 'Tis true, *Mephibosheth* had a check from *David*; for, said he, *Why wentest not thou with me*, Mephibosheth? But when *David* came to remember that *Mephibosheth* was *Lame*, (for that was his Plea) *Thy Servant is Lame*, 2 Sam. 19. he was content, and concluded he would have come after him faster than he did: And *Mephibosheth* appealed to *David*, who was in those days as an Angel of God, to know all things that are done in the Earth, if he did not believe that the reason of his backwardness lay in his *Lameness*, and not in his *Mind*. Why, poor coming Sinner, thou canst not come to Christ with that outward swiftness of *Career* as many others do; but doth the reason of thy backwardness lie in thy Mind and Will, or in the sluggishness of the Flesh? Canst thou say sincerely, *The Spirit truly is willing, but the Flesh is weak*, Mat. 26. 41. Yea, canst thou appeal to the Lord Jesus, who knoweth perfectly the very inmost thought of thy Heart, that this is true? then take this for thy comfort, he hath said, *I will assemble her that halteth, I will*

make

make her that halteth a Remnant, and I will save [illegible] *that halteth*, Micah 4. 6, 7. Zeph. 3. 19. What cam[illegible] thou have more from the sweet Lips of the Son of God? But,

Seventhly, I read of some that are to follow Christ in chains; I say, to come after him in chains; *Thus saith the Lord, the Labour of* Egypt, *and the Merchandize of* Ethiopia, *and the* Sabeans, *Men of Stature, shall come over unto thee, and they shall be thine: They shall come after thee: in chains shall they come over, and they shall fall down unto thee: they shall make supplication unto thee, saying, Surely there is none else to save*, Isai. 45. 14. Surely they that come after *Christ* in chains, come to him in great difficulty, because their steps by the chains are straitned.

And what chain so heavy, as those that discourage thee? thy chain which is made up of guilt and filth, is heavy; it is a wretched Bond about thy Neck, by which thy strength doth fail, *Lam.* 1. 14. Ch. 3. 17. But come, though thou comest in chains; 'Tis Glory to *Christ*, that a Sinner comes after him in chains. The chinking of thy chains, though troublesome to thee, are not, nor can be Obstruction to thy Salvation; 'tis *Christ's* Work and Glory to save thee from thy chains, to enlarge thy steps, and set thee at Liberty. The blind Man, though called, surely could not come apace to *Jesus Christ*, But *Christ* could stand still, and stay for him. True, *He rideth upon the Wings of the Wind*; but yet he is long-suffering, and his long-suffering is Salvation to him that cometh to him, *Matt.* 19. 49. 2 *Pet.* 3. 9.

Eighthly, Hadst thou seen those that came to the Lord Jesus in the days of his Flesh, how slowly, how hoblingly they came to him, by reason of their infirmities and also how friendly, and kindly, and graciously he received them, and gave them the desire

of

their hearts, thou wouldest not, as thou dost, make such Objections against thy self, in thy coming to *Jesus Christ*.

Objection 5.

But (says another) *I fear I come too late; I doubt I have staid too long; I am afraid the door is shut.*

Answ. Thou canst never come too late to *Jesus Christ*, *if thou dost come.* This is manifest by Two Instances.

First, By the Man that came to him at the Eleventh hour. This Man was idle all the Day long: he had a whole Gospel-day to come in, and he play'd it all away save only the last hour thereof: But at last, at the Eleventh hour he came, and goes into the Vineyard to work with the rest of the Labourers, that had born the burthen and heat of the day. Well, but how was he received by the Lord of the Vineyard? Why, when Pay-day came, he had even as much as the rest; yea, had his Money first. True, the others murmured at him; but what did the Lord Jesus answer them? *Is thine Eye evil, because mine is good? I will give unto this last even as unto thee*, Mat. 20.

Secondly, The other Instance is, *The Thief upon the Cross*; he came late also, even as at an hour before his Death; yea, he stayed from *Jesus Christ* as long as he had liberty to be a Thief, and longer too; for could he have deluded the Judge, and by lying words escaped his just condemnation, for ought I know, he had not come as yet to his Saviour: but being convicted, and condemned to dye, yea, fastned to the Cross, that he might dye like a Rogue, as he was in his Life; behold the Lord *Jesus*, when this wicked one, *even now*, desireth Mercy at his hands, tells him, and that without the least reflection upon him, for his former mis-spent Life; *To Day thou shalt be with me in Paradise*, Luke 23. 43.

Let

Let no Man turn this Grace of God into Wantonneſs; my Deſign is now to encourage the coming Soul.

Object. *But is not the Door of Mercy ſhut againſt ſome before they die?*

Anſw. Yea; and God forbids that Prayers ſhould be made to him for them, *Jer.* 7.16. *Jud.* 22.

Queſt. *Then, why may not I doubt that I may be one of theſe?*

Anſw. By no means, if thou art coming to *Jeſus Chriſt*; becauſe when God ſhuts the door upon Men, he gives them no heart to come to Jeſus Chriſt. *None comes but thoſe to whom it is given of the Father*: but thou comeſt, therefore it is given to thee of the Father.

Be ſure therefore, if the Father hath given thee an heart to come to *Jeſus Chriſt*, the Gate of Mercy yet ſtands open to thee: For it ſtands not with the Wiſdom of God *to give ſtrength to come to the Birth, and yet to ſhut up the Womb*, Iſa. 66. 9. To give Grace to come to *Jeſus Chriſt*, and yet ſhut up the Door of his Mercy upon thee. *Encline thine ear*, ſaith he, *and come unto me: hear, and your Souls ſhall live, and I will make an everlaſting Covenant with you, even the ſure Mercies of David*, Iſa. 55. 3.

Object. *But it is ſaid, that ſome knocked when the door was ſhut.*

Anſw. Yes; But the Texts in which theſe Knockers are mentioned, are to be referred unto the Day of Judgment, and not to the coming of the Sinner to Chriſt in this Life. See the Texts, *Mat.* 25. *Id. Luke* 13. 24, 25.

Theſe therefore concern thee nothing at all, that art coming to *Jeſus Chriſt*, thou art coming. *Now is the acceptable time, behold, now is the day of Salvation*, 2 Cor. 6. 2. Now God is upon the Mercy-ſeat;

...t; now *Christ Jesus* sits by, continually pleading the Victory of his Blood for Sinners: and now, even as long as this World lasts, this word of the Text shall still be free, and fully fulfilled; *And him that cometh to me, I will in no wise cast out.*

Sinner, the greater Sinner thou art, the greater need of Mercy thou hast, and the more will *Christ* be glorified thereby: Come then, come and try: *Come taste and see how good the Lord is to an* Undeserving Sinner.

Objection 6.

But (says another) *I am fallen since I began to come to Christ; therefore I fear I did not come aright, and so consequently, that Christ will not receive me.*

Answ. Falls are dangerous; for they dishonour Christ, wound the Conscience, and cause the Enemies of God to speak reproachfully. But it is no good Argument, *I am fallen, therefore I was not coming aright to Jesus Christ.* If *David*, and *Solomon*, and *Peter* had thus objected against themselves, they had added to their Griefs; and yet at least, as much cause as thou. A Man whose steps are ordered by the Lord, and whose goings the Lord delights in, may yet be overtaken with a Temptation that may cause him to fall, *Psal.* 37. 23, 24. Did not *Aaron* fall; yea, and *Moses* himself? What shall we say of *Hezekiah* and *Jehoshaphat*? There are therefore *Falls* and *Falls*; Falls pardonable, and Falls unpardonable: Falls unpardonable, are Falls against Light, from the Faith, to the despising of, and trampling upon *Jesus Christ* and his blessed Undertakings, (*Heb.* 6. 2, 3, 4, 5. *Chap* 10. 28, 29.) Now, as for such, there remains no more Sacrifice for Sin: Indeed, they have no Heart, no Mind, no Desire to come to *Jesus Christ* for Life, therefore they must perish: Nay, says the Holy Ghost,

'Tis impoſſible that they ſhould be renewed again to Repentance. Therefore, *Theſe* God hath no compaſſion for, neither ought we; but for other Falls, though they be dreadful (and God will chaſtiſe his People for them) they do not prove thee a graceleſs Man, one not come to *Jeſus Chriſt* for Life.

It is ſaid of the Child in the Goſpel, That, *while he was yet a coming, the Devil threw him down, and tore him.* Luke 9. 4.

Dejected Sinner, it is no wonder that thou haſt caught a Fall in coming to *Jeſus Chriſt*: Is it not rather to be wondred at, that thou haſt not caught before this, a Thouſand times a Thouſand Falls? conſidering:

1. What Fools we are by Nature.
2. What Weakneſſes are in us.
3. What mighty Powers the fallen Angels, our implacable Enemies, are.
4. Conſidering alſo how often the Coming-man is benighted in his Journey, and alſo what Stumbling-blocks do lie in his way.
5. Alſo his Familiars (that were ſo before) now watch for his Halting, and ſeek by what means they may, to cauſe him to fall by the hand of their ſtrong ones.

What then? Muſt we, becauſe of theſe Temptations, incline to Fall? No; Muſt we not fear Falls? Yes, *Let him that thinketh he ſtandeth, take heed leſt he fall,* 1 Cor. 10. 12. Yet let him not utterly be caſt down; *The Lord upholdeth all that fall, and raiſeth up thoſe that are bowed down.* Make not light of Falls: Yet haſt thou fallen? *Ye have,* ſaid *Samuel, done all this wickedneſs; yet turn not aſide from following the Lord, but ſerve him with a perfect Heart, and turn not aſide, for the Lord will not forſake his People* (and he counted the coming Sinner one of them,

(...n) *because it hath pleased the Lord to make you his people*, 1 Sam. 12. 20, 21, 22.

(Shall come to me.)

Now we come to shew what force there is in this Promise to make them come to him. All *that the Father giveth me*, shall *come to me.*

I will speak to this *Promise*;

First, In General.

Secondly, In Particular.

In General. This word (Shall) is confined to *these* (All) that are given to Christ. All *that the Father giveth me*, shall *come to me.* Hence I conclude,

First, That coming to *Jesus Christ* aright, is an effect of their being (of God) given to *Christ* before. Mark, *They* shall come; Who? *Those* that are given: They *come* then, because they were *given*: *Thine they were, and thou gavest them me.* Now this is indeed a singular comfort to them that are coming in truth to *Christ*, to think that the reason why they come is, because they were given of the Father before to him. Thus then may the coming Soul reason with himself as he comes. Am I coming indeed to *Jesus Christ*? This coming of mine is not to be attributed to me, or my Goodness, but to the Grace and Gift of God to *Christ*; God gave first my Person to him, and therefore hath now given me a Heart to come.

Secondly, This word *shall come*, maketh thy coming, not only the Fruit of the Gift of the Father, but also of the purpose of the Son; for these words are a divine purpose; they shew us the Heavenly Determination of the Son. *The Father hath given them to me, and* they shall; *yea*, they shall *come to me. Christ* is as full in his Resolution to save those given to him, as is the Father in giving of them. *Christ* prized the Gift of his Father, he will lose nothing of it; he is

resolved

reſolved to ſave it every whit by his Bloud, and raiſe it up again at the laſt day: and thus he fulfils his Father's Will, and accompliſheth his own Deſires *Joh.* 6. 39.

Thirdly, Theſe words, *ſhall come*, make thy coming to be alſo the effect of an abſolute Promiſe; coming Sinner, thou art concluded in a Promiſe: thy coming is the fruit of the Faithfulneſs of an abſolute Promiſe 'Twas this Promiſe, by the virtue of which thou at firſt receivedſt ſtrength to come: And this is the Promiſe, by the virtue of which thou ſhalt be effectually brought to him. It was ſaid to *Abraham*, *At this time will I come, and* Sarah *ſhall have a Son*. This Son was *Iſaac*. Mark! *Sarah* ſhall *have a Son*: There is the Promiſe; and *Sarah* had a Son: There was the fulfilling of the Promiſe: And therefore was *Iſaac* called, the *Child of the Promiſe*, Gen. 17. 19. *chap.* 18. 10. Rom. 9. 9.

Sarah ſhall *have a Son*: But how if *Sarah* be paſt Age? Why ſtill the Promiſe continues to ſay, *Sarah* ſhall *have a Son*: But how if *Sarah* be Barren? Why ſtill the Promiſe ſays, *Sarah* ſhall *have a Son*. But *Abraham*'s Body is now dead; why the Promiſe is ſtill the ſame: *Sarah* ſhall *have a Son*. Thus you ſee what virtue there is an abſolute Promiſe It carrieth enough in its own Bowels to accompliſh the thing promiſed, whether there be means or no in us to effect it. Wherefore this Promiſe in the Text, being an abſolute Promiſe, by virtue of it, not by vertue of our ſelves, or by your own Inducements do we come to *Jeſus Chriſt*: for ſo are the words of the Text; All *that the Father giveth me*, ſhall *come to me*.

Therefore is every ſincere Comer to *Jeſus Chriſt* called alſo a Child of the *Promiſe*. *Now we Brethren as Iſaac was, are the Children of the Promiſe*, Gal. 4. 28. That is, We are the Children that God hath promiſed

ed to *Jesus Christ*, and given to him; yea, the children that *Jesus Christ* hath promised shall come to him. *All that the Father giveth me shall come.*

Fourthly, This word (*shall come*) engageth *Christ* to communicate all manner of Grace to those thus given him to make them effectually come to him. *They* shall *come*; that is, not if they will, but if Grace, all Grace, if Power, Wisdom, a new Heart, and the Holy Spirit, and all joining together can make them come. I say, This word (*shall come*) being absolute, hath no dependance upon our own Will or Power, or Goodness; but it engageth for us even God himself, Christ himself, the Spirit himself. When God had made that absolute *Promise* to *Abraham*, That *Sarah should have a Son*, *Abraham* did not at all look at any Qualifications in himself, because the *Promise* looked at none; but as God had by the *Promise* absolutely promised him a Son; so he considered now not his own Body now dead, nor yet the Barrenness of *Sarah*'s Womb. *He staggered not at the Promise of God through Unbelief, but was strong in Faith, giving glory to God, being fully persuaded that what he had promised, he was able to perform*, Rom. 4. He had promised, and had promised absolutely, *Sarah* shall *have a Son*: Therefore *Abraham* looks that *He*, to wit, God must fulfill the condition of it. Neither is this Expectation of *Abraham* disapproved by the Holy Ghost, but accounted good and laudable; it being that by which he gives Glory to God. The Father also hath given to Christ a certain number of Souls for him to have; and he himself hath said, *They* shall *come to him.* Let the Church of God then live in a joyful expectation of the utmost accomplishment of this Promise; for assuredly it shall be fulfilled, and not one Thousandth part of a Tittle thereof shall fail: *They* shall *come to me.*

And

And now, before I go any farther, I will more particularly enquire into the Nature of an *Absolute Promise*.

First, We call that an Absolute Promise, that is made without any condition: or more fully, thus; That is an Absolute Promise of God, or of *Christ*, which maketh over to this or that Man any Saving Spiritual Blessing without a condition to be done on our part for the obtaining thereof. And this we have in hand is such an one: Let the best Master of Arts on Earth shew me, if he can, any condition in this Text depending upon any qualification in us, which is not by the same Promise concluded, shall be by the Lord *Jesus* effected in us.

Secondly, An Absolute Promise therefore is, as we say, without *if* or *and*; that is, it requireth nothing of us, that it self might be accomplish'd. It saith not, They shall, *if they* will; but, *They* shall: not, they shall, if they use the means; but, *They* shall. You may say, That a Will, and the Use of the Means is supposed, though not expressed. But I answer, No, by no means; that is, as a condition of this Promise: If they be at all included in the Promise, they are included there as the Fruit of the absolute Promise, not as if it expected the qualification to arise from us. *Thy People shall be* willing *in the Day of thy Power*, Psal. 110. 3. That is another Absolute Promise: But doth that Promise suppose a willingness in us, as a condition of God's making us willing? They shall be willing, if they are willing; or, they shall be willing, if they will be willing. This is ridiculous; there is nothing of this supposed. The Promise is absolute, as to us, all that it engageth for its own accomplishment is, the mighty Power of *Christ*, and his Faithfulness to accomplish.

The difference therefore betwixt the absolute and conditional Promise is this;

First,

First, They differ in their Terms. The absolute Promises say, I will, and you shall: the other, I will, if you will; or do this, and thou shalt live, *Jer.* 31. 31, 32, 33. *Ezek.* 36. 24, 25, 26, 27, 28, 29, 30, 31, 32, 33. *Heb.* 8. 7, 8, 9, 10, 11, 12. *Jer.* 4. 1. *Ezek.* 18. 30, 31, 32. *Mat.* 19. 21.

Secondly, They differ in their way of communicating of good things to Men; the Absolute ones communicate things freely, only of Grace; the other, if there be that qualification in us, that the Promise calls for, not else.

Thirdly, The absolute *Promises* therefore engage God, the other engage us: I mean God only, us only.

Fourthly, Absolute *Promises* must be fulfilled; conditional may, or may not be fulfilled. The absolute ones must be fulfilled, because of the Faithfulness of God; the other may not, because of the Unfaithfulness of Men.

Fifthly, Absolute *Promises* have therefore a sufficiency in themselves to bring about their own fulfillings; the conditional have not so. The absolute *Promise* is therefore a Big-bellyed *Promise*, because it hath in it self a fulness of all desired things for us; and will, when the time of that *Promise* is come, yield to us Mortals that which will verily save us; yea, and make us capable of answering of the Demands of the *Promise* that is conditional. Wherefore, though there be a Real, yea, an Eternal difference in these things (with others) betwixt the conditional and absolute *Promise*; yet again, in other respects, there is a blessed harmony betwixt them, as may be seen in these particulars.

First, The conditional *Promise* calls for Repentance, the absolute gives it, *Acts* 5. 30, 31.

Secondly,

Secondly, The conditional *Promiſe* calls for Fa[illegible] the abſolute *Promiſe* gives it, *Zeph.* 3. 12. *Rom.* 15. 1[illegible]

Thirdly, the conditional *Promiſe* calls for a new Heart, the abſolute *Promiſe* gives it, *Ezek.* 36.

Fourthly, The conditional *Promiſe* calleth for Holy Obedience, the abſolute *Promiſe* giveth it, or cauſeth it, *Ezek.* 36. 27.

And as they harmoniouſly agree in this; ſo again the conditional *Promiſe* bleſſeth the Man, who by the abſolute *Promiſe* is endued with its Fruit: As for inſtance;

Firſt, The abſolute *Promiſe* maketh Men upright, and then the conditional follows, ſaying, *Bleſſed are the undefiled in the way, who walk in the way of the Lord.* Pſal. 119. 1.

Secondly, The abſolute *Promiſe* giveth to this Man the fear of the Lord, and then the conditional followeth, ſaying, *Bleſſed is every one that feareth the Lord*, Pſal. 128. 1.

Thirdly, The abſolute *Promiſe* giveth Faith, and then this conditional follows, ſaying, *Bleſſed is he that believeth*, Zeph. 3. 12. Luke 1. 45.

Fourthly, The abſolute *Promiſe* brings free forgiveneſs of Sins; and then ſays the conditional, *Bleſſed are they whoſe Tranſgreſſions are forgiven, and whoſe ſin is covered*, Rom. 4. 7, 8.

Fifthly, The abſolute *Promiſe* ſays, That God's Elect ſhall hold out to the end; then the conditional follows with his Bleſſing; *He that ſhall endure to the end, the ſame ſhall be ſaved*, 1 Pet. 1. 4, 5, 6. Matth. 24.

Thus do the *Promiſes* glorioufly ſerve one another and us, in this their harmonious Agreement.

Now the *Promiſe* under conſideration, is an abſolute *Promiſe*: All *that the Father giveth me, ſhall come to me.*

This Promise therefore is, as is said, a Big-bellied Promise, and hath in it self all those things to bestow upon us, that the conditional calleth for at our hands. *They* shall *come*! Shall they come? Yes, *They* shall *come*. But how if they want those things, those Graces, Power, and Heart, without which they cannot come? Why, Shall *come* answereth all this, and all things else that may in this matter be objected. And here I will take the liberty to amplifie things.

Object. 1. *But they are dead, dead in Trespasses and Sins, how shall they then come?*

Answ. Why *shall-come* can raise them from this Death. *The hour is coming, and now is, That the Dead, shall hear the voice of the Son of God, and they that hear shall live.* Thus therefore is this impediment by *shall-come* removed out of the way. They shall Heal, they shall Live.

Object. 2. *But they are Satan's Captives; he takes them Captives at his Will, and he is stronger than they; how then can they come?*

Answ. Why, *shall-come* hath also provided an help for this. Satan hath bound that Daughter of *Abraham* so, that she could by no means lift up her self; but yet *shall-come* set her free both in Body and Soul. Christ will have them turned from the Power of Satan to God. But what! Must it be, if they turn themselves, or doe something to merit of him to turn them? No, he will doe it freely, of his own good will. Alas! man whose Soul is possessed by the Devil! is turned whithersoever that Governour listeth, is taken captive by him, notwithstanding its natural powers at his Will; but what will he doe? Will he hold him when *shall-come* puts forth it self (will he then let him) for coming to Jesus Christ? No, that cannot be! his Power is but the Power of a fallen Angel; but *shall-come* is the Word of God: therefore *shall-*

come must be fulfilled; *and the Gates of Hell* shall *not prevail against it.*

There were seven Devils in *Mary Magdalen*, too many for her to get from under the Power of; but when the time was come, that *shall come* was to be fulfilled upon her, they give place, flie from her, and she comes (indeed) to *Jesus Christ*; according as it is written, *All that the Father giveth me*, shall *come to me.*

The man that was possessed with a *Legion*, Mark 5. was too much by them captivated, for him by humane Force to come; yea, Had he had (to boot) all the men under Heaven to help him, had he that said, He shall come, with-held his mighty power: but when this Promise was to be fulfilled upon him, then he comes; nor could all their power hinder his coming. It was also this (*shall-come*) that preserved him from Death; when by these Evil Spirits he was hurled hither and thither; and it was by the vertue of (*shall-come*) that at last he was set at liberty from them, and enabled indeed to come to *Christ*. All *that the Father giveth me, shall come to me.*

Object. 3. *They* shall (*you say*;) *but how if they will not; and if so, then what can* shall-come *doe?*

Answ. True, there are some men say, *We are Lords, we will come no more under thee*, Jer. 2. 31. But as God says in another case, (if they are concerned in *Shall-come* to me) *They shall know whose Word shall stand; mine or theirs*, Jer 44. 28. Here then is the case; we must now see who will be the Lyar; he that saith, *I will not*, or he that saith, *He* shall *come to me.* You shall *come*, says God: I will not *come*, saith the Sinner. Now as sure as he is concerned in this Shall *come*, God will make that man eat his own words; for I will *not*, is the unadvised conclusion of a crazy-headed Sinner: but Shall *come*, was spoken by him that is of power to perform

perform his word. *Son, go work to day in my Vineyard*, said the Father: but he answered, and said, I will *not come*. What now! will he be able to stand to his Refusal? will he pursue his desperate denial? No, *he afterwards repented and went*. But how came he by that Repentance? Why, it was wrapped up for him in the absolute *Promise*; and therefore notwithstanding he said, *I will not, he afterwards repented and went*: By this Parable *Jesus Christ* sets forth the Obstinacy of the Sinners of the World, as touching their coming to him; they will not *come*, though threatned; yea, though life beoffered them upon conditionof coming.

But now, when *shall-come*, the Absolute Promise of God, comes to be fulfilled upon them, then they come; because by that Promise a Cure is provided against the Rebellion of their Will: *Thy People shall be willing in the day of thy Power*, Psal. 110. 3. Thy People, What People? Why the People that thy Father hath given thee. The Obstinacy and Plague that is in the Will of that People, shall be taken away: and they shall be made willing, *shall-come* will make them willing to come to thee.

He that had seen *Paul* in the midst of his Outrages against *Christ*, his Gospel, and People, would hardly have thought that he would ever have been a Follower of *Jesus Christ*, especially since he went not against his Conscience in his persecuting of them. He thought verily that he ought to doe what he did. But we may see what (*shall-come*) can doe, when it comes to be fulfilled upon the Soul of a Rebellious Sinner, he was a chosen Vessel, given by the Father to the Son; and now the time being come, that (*Shall-come*) was to take him in hand, behold he is over-mastered, astonished, and with trembling and reverence, in a moment becomes willing to be obedient to the Heavenly Call, *Acts* 9.

And were not they far gone (that you read of *Acts* 2.) who had their Hands and Hearts in the Murther of the Son of God; and toſhew their reſolvedneſs never to repent of that horrid Fact, ſaid, *His Bloud be on us and our Children*? But muſt their Obſtinacy rule? Muſt they be bound to their own Ruine by the Rebellion of their ſtubborn Wills: No, not *Thoſe* of *Theſe* the Father gave to *Chriſt*; wherefore at the times appointed, *ſhall-come* breaks in among them; the abſolute Promiſe takes them in hand; and then they come indeed, crying out to *Peter* and the reſt of the Apoſtles, *Men and Brethren what ſhall we doe*? No ſtubbornneſs of Mans Will can ſtand, when God hath abſolutely ſaid the contrary; *ſhall-come* can make them come as Doves to their Windows, that had afore reſolved never to come to him.

The Lord ſpake unto *Manaſſeth*, and to his People (by the Prophets) but would he hear? No, he would not: But ſhall *Manaſſeh* come off thus? No he *ſhall not*. Therefore, he being alſo one of thoſe whom the Father had given to the Son, and ſo falling within the bounds and reach of *ſhall-come*; at laſt *ſhall-come* takes him in hand, and then he comes indeed. He comes bowing and bending; he humbles himſelf greatly, and made ſupplication to the Lord, and prayed unto him, and he was entreated of him, and had mercy upon him, 2 *Chron.* 3. 33.

The Thief upon the Croſs, at firſt, did rail with his fellow, upon *Jeſus Chriſt*; but he was one that the Father had given to him, and therefore, *ſhall-come* muſt handle him and his rebellious Will. And behold, ſo ſoon as he is dealt withall, by vertue of that Abſolute Promiſe how ſoon he buckleth, leaves his railing, falls to ſupplicating of the Son of God for Mercy; *Lord*, ſaith he, *remember me when thou comeſt into thy Kingdom*, Matt. 27. 44. Luk. 23. 40, 41, 42.

Object.

Object. 4. *They* shall *come*, say you, *but how if they be blind, and see not the way? for some are kept off from Christ, not onely by the Obstinacy of their Will, but by the blindness of their Mind: Now, if they be blind, how shall they come?*

Answ. The Question is not, Are they blind? but, Are they within the reach and power of *shall-come*? if so, that *Christ* that said, *They* shall come, will find them Eyes, or a Guide, or both, to bring them to himself. *Must, is for the King.* If they shall come, they shall come: no Impediment shall hinder.

The *Thessalonians* darkness did not hinder them from being the Children of Light: *I am come*, said Christ *that they that see not, might see.* And if he saith, *See ye blind that have Eyes*; Who shall hinder it? *Eph.* 5. 8. *Joh.* 9. 39. *Isa.* 39. 18. *Chap.* 43. 8.

This Promise [illegible] Promise, having in the Bowels of it, all things that shall occur to the compleat fulfilling of it self. *They* shall *come.* But 'tis objected, that they are blind: Well, Shall come is still the same, and continueth to say; *They shall come to me.* Therefore he saith again, *I will bring the blind by a way that they know not. I will lead them in paths that they know not. I will make Darkness Light before them, and crooked things strait; these things will I doe unto them, and not forsake them*, Isa. 42. 16.

Mark, I will bring them, though they be blind; I will bring them by a way they know not; I will, I will; and therefore, *they shall come to me.*

Object. 5. *But how if they have exceeded many in Sin, and so made themselves far more abominable? They are the Ring-leading Sinners in the Country, the Town or Family.*

Answ. What then? Shall that hinder the Execution of *shall-come*? It is not Transgressions, nor Sins, nor

nor all their Tranſgreſſions in all their Sins (if they by the Father are given to *Chriſt* to ſave them) that ſhall hinder this Promiſe, that it ſhould not be fulfilled upon them. *In thoſe days, and at that time, ſaith the Lord, the Iniquities of* Iſrael *ſhall be ſought for, and there ſhall be none; and the Sins of* Judah, *and they ſhall not be found,* Jer. 32. 30. Not that they had none (for they abounded in Tranſgreſſion, 2 *Chr.* 33. 9. *Ezek.* 16. 48.) but God would pardon, cover, hide, and put them away, by vertue of his abſolute Promiſe, by which they are given to *Chriſt* to ſave them. *And I will cleanſe them from all their iniquity, whereby they have ſinned againſt me; and I will pardon all their iniquity, whereby they have tranſgreſſed againſt me. And it ſhall be to me for a Name of Joy, a Praiſe, and an Honour before all the Nations of the Earth, which ſhall hear of all the good I doe unto them; and they ſhall fear and tremble for all the goodneſs and all the proſperity that I procure to it,* Jer 33. 8, 9.

Object. 6. *But how if they have not Faith and Repentance? how ſhall they come then?*

Anſw. Why, he that ſaith, They *ſhall-come*, ſhall he not make it good? If they ſhall come, they ſhall come; and he that hath ſaid, they ſhall come, if Faith and Repentance be the way to come, as indeed they are, then Faith and Repentance ſhall be given to them; for *ſhall-come* muſt be fulfilled on them.

Firſt, Faith ſhall be given them: *I will alſo leave in the midſt of thee an afflicted and poor People, and they ſhall truſt in the Name of the Lord. There ſhall be a Root of* Jeſſe, *and he* ſhall riſe to reign *over the Gentiles; and in him ſhall the Gentiles truſt*, Zeph. 3. 12. Rom. 15. 12.

Secondly, They ſhall have Repentance: He is exalted to give Repentance; *They ſhall come weeping, and ſeeking the Lord their God*: And again, *with weeping and*

and supplication will I lead them, Acts 5. 30, 31. Jer. 31. 9.

I told you before, that an absolute Promise hath all conditional ones in the Belly of it, and also provision to answer all those Qualifications that they propound to him that seeketh for their benefit: And it must be so; for if *shall come* be an absolute Promise, as indeed it is, then it must be fulfilled upon every of those concerned therein. I say, it must be fulfilled, if God can by Grace, and his absolute Will, fulfil it. Besides, since coming and believing is all one, (according to *Joh.* 6. 35.) *He that cometh to me* shall *never hunger, and he that believeth in me* shall *never thirst.*

Then, when he saith, they *shall come,* 'tis as much as to say, they *shall believe,* and consequently Repent to the saving of the Soul. So then the present want of Faith and Repentance, cannot make this Promise of God of none effect; because that this Promise hath in it to give, what others call for and expect. I will give them an Heart, I will give them my Spirit, I will give them Repentance, I will give them Faith. Mark these words! *If any Man be in Christ, he is a new Creature.* But how came he to be a *New Creature,* since none can create but God? Why, God indeed doth make them *New Creatures. Behold,* saith he, *I make all things new.* And hence it follows, even after he had said, they are *New Creatures; And all things are of God:* that is, all this new Creation standeth in the several Operations, and special Workings of the Spirit of Grace, who is God, 2 *Cor.* 5. 17. 18.

Object. 7. *But how shall they escape all those dangerous and damnable Opinions, that like Rocks and Quicksands are in the way in which they are going?*

Answ. Indeed, this Age is an Age of Errours, if ever there was an Age of Errours in the World; but yet the Gift of the Father, laid claim to by the Son

in the Text, muſt needs eſcape them, and in concluſion come to him. There are a company of *Shall-comes* in the Bible that doth ſecure them. Not but that they may be aſſaulted by them; yea, and alſo for the time, intangled and detained by them from the Biſhop of their Souls; but theſe *Shall-comes* will break thoſe chains and fetters, that thoſe given to *Chriſt* are intangled in, and they *ſhall come*, becauſe he hath ſaid they ſhall come to him.

Indeed, Errours are like that Whore, of whom you read in the *Proverbs*, that ſitteth in her Seat in the High Places of the City, *To call Paſſengers who go right on their way*, (Prov. 9. 13, 14, 15, 16.) But the Perſons, as I ſaid, that by the Father are given to the Son to ſave them, are fit one time or other, ſecured by *ſhall come to me.*

And therefore, of ſuch it is ſaid, God will guide them with his Eye, with his Counſel, by his Spirit, and that in the way of Peace: by the Springs of Water, and into all Truth, *Pſal.* 32. 8. *Pſal.* 73. 24. *Joh.* 16. 13. *Luk.* 1. 79. *Iſa.* 47. 10. So then, he that hath ſuch a Guide (and all that the Father giveth to *Chriſt*, ſhall have it) he ſhall eſcape thoſe dangers, he ſhall not err in the way; yea, though he be a Fool, he ſhall not err therein, (*Iſa.* 35.) for of every ſuch an one it is ſaid, *Thine Ears* ſhall *hear a Word behind thee*, ſaying, *This is the way, walk in it, when ye turn to the Right Hand, and when ye turn to the Left*, Iſa. 30. 21.

There were Thieves and Robbers before *Chriſt's* coming, as there are alſo now: But, ſaith he, *The* Sheep *did not hear them.*

And why did they not hear them, but becauſe they were under the power of *ſhall come*; that abſolute Promiſe, that had that Grace in it ſelf to beſtow upon them, as could make them able rightly to diſtinguiſh

guiſh of Voices. *My Sheep hear my Voice.* But how came they to hear it? Why, to them it is given to know and to hear, and that diſtinguiſhingly, *Joh.* 10. 8, 16. *Chap.* 5. 25. *Eph.* 5. 14.

Further, The very plain Sentence of the Text makes proviſion againſt all theſe things; for, ſaith it, *All that the Father giveth me*, ſhall *come to me*; that is, ſhall not be ſtopped, or be allured to take up any where ſhort of *Me*, nor ſhall they turn aſide, to abide with any beſides *Me*.

Shall come (to Me.)

To me!] By theſe words there is further inſinuated (though not expreſſed) a double cauſe of their coming to him.

Firſt, There is in *Chriſt* a fulneſs of All-ſufficiency of that, even of all that which is needful to make us happy.

Secondly, Thoſe that indeed come to him, do therefore come to him, that they may receive it at his Hand.

For the firſt of theſe, *There is in Chriſt a fulneſs of All-ſufficiency of all that, even of all that which is needful to make us happy.* Hence it is ſaid, *For it pleaſed the Father, that in him ſhould all fulneſs dwell.* And again, *Of his fulneſs, all we have received and Grace for Grace*, Col. 1. 19. Joh. 1. 16. It is alſo ſaid of him, that his Riches is unſearchable, *The unſearchable Riches of Chriſt*, Epheſ. 3. 8. Hear what he ſaith of himſelf, *Riches and Honour are with* Me, *even durable Riches and Righteouſneſs: my Fruit is better than Gold; yea, than fine Gold, and* My *Revenue than choice Silver: I lead in the way of Righteouſneſs, in the midſt of the Paths of Judgment, that I may cauſe them that love* Me *to inherit Subſtance. And I will fill their Treaſures*, Prov. 18. 19, 20, 21.

This in general. But more particularly;

First, There is that Light in Christ, that is ſufficient to lead them out of, and from all that Darkneſs, in the midſt of which all others, but them that come to him, ſtumble, and fall, and periſh: *I am the Light of the World*, ſaith he; *he that followeth Me, ſhall not abide in Darkneſs, but ſhall have the Light of Life*, John 8. 12. Man by Nature is in Darkneſs, and walketh in Darkneſs, and knows not whither he goes, for Darkneſs hath blinded his Eyes; neither can any thing but *Jeſus Chriſt* lead Men out of this Darkneſs; Natural Conſcience cannot do it; the Ten Commandments, though in the Heart of Man, cannot do it: This Prerogative belongs only to *Jeſus Chriſt*.

Secondly, There is Life in *Chriſt*, that is to be found no where elſe, *Joh.* 5. 40. Life as a Principle in the Soul, by which it ſhall be acted and enabled to doe that which through him is pleaſing to God. *He that believeth in*, or *cometh to Me*, ſaith he, as the Scriptures have ſaid, *Out of his Belly ſhall flow Rivers of living Water*, Joh. 7. 38. Without this Life a Man is dead, whether he be bad, or whether he be good; that is, good in his own, and other Mens eſteem. There is no true and eternal Life, but what is in the *Me* that ſpeaketh in the Text.

There is alſo Life, for thoſe that come to him, to be had by Faith in his Fleſh and Bloud. *He that Eateth Me, ſhall live by Me*, Joh. 6. 57.

And this is a Life againſt that Death that comes by the Guilt of Sin, and the Curſe of the Law, under which all Men are, and for ever muſt be, unleſs they eat *Me*, that ſpeaks in the Text. *Whoſo findeth* Me, ſaith he, *findeth Life*; Deliverance from that Everlaſting Death and Deſtruction, that without *Me* he ſhall be devoured by, *Prov.* 8.

Nothing is more deſirable than Life, to him that

hath

faith in himself the Sentence of Condemnation; and here only is Life to be found. *This Life*, to wit, Eternal Life, *this Life is in his Son*; that is, in him that faith in the Text, *All that the Father hath given* Me, *shall come to* Me, 1 John 5. 10.

Thirdly, The Person speaking in the Text, is he alone by whom poor Sinners have Admittance to, and Acceptance with the Father, because of the Glory of his Righteousness, by and in which he presenteth them amiable and spotless in his sight; neither is there any way besides him, so to come to the Father; *I am the Way*, says he, *the Truth and the Life*; *no Man cometh to the Father, but by* Me, John 14. 6. All other ways to God are dead and damnable, the destroying *Cherubims* stand with flaming Swords, turning every way to keep all others from his presence, (Gen. 3. 24.) I say, all others but them that come by him.

I am the Door, by Me, saith he, *if any man enter in, he shall be saved*, John 10. 1, 2.

The Person speaking in the Text is *He*, and onely *He* that can give stable and everlasting Peace, therefore, saith he, *My Peace I give unto you*. *My* Peace, which is a Peace with God, Peace of Conscience, and that of an everlasting duration. *My* Peace, Peace that cannot be matched, *not as the World giveth, give I unto you*; for the World's Peace is but carnal, and transitory; but mine is Divine and Eternal. Hence it is called the Peace of God, that passeth all Understanding.

Fourthly, The Person speaking in the Text, hath enough of all things truly spiritually good, to satisfie the desire of every longing Soul. *And Jesus stood, and cryed, saying, If any Man Thirst, let him come unto Me and Drink.* And to him that is athirst, *I will give of the Fountain of the Water of Life freely*, John 7. 37. Rev. 21. 6.

Fifthly,

Fifthly, With the perſon ſpeaking in the Text, power to perfect and defend, and deliver thoſe that come to him for ſafeguard, *All power*, ſaith he, *in Heaven and Earth are given unto me*, Mat. 28. 18.

Thus might I multiply Inſtances in this nature in abundance. But,

Secondly, They that in Truth do come to him, do therefore come to him, that they may receive it at his hand. They come for Light, they come for Life, they come for Reconciliation with God; they alſo come for Peace, they come that their Souls may be ſatisfied with ſpiritual Good, and that they may be protected by him againſt all Spiritual and Eternal Damnation; and he alone is able to give them all this, to the filling of their joy to the full, as they alſo find when come to him.

This is evident,

Firſt, From the plain Declaration of thoſe that already are come to him. *Being juſtified by Faith, we have Peace with God through our Lord Jeſus Chriſt, by whom alſo we have acceſs with boldneſs into this Grace, wherein we ſtand, and rejoyce in hope of the Glory of God*, Rom. 5.

Secondly, 'Tis evident alſo, in that while they keep their Eyes upon him, they never deſire to change him for another, or to add to themſelves ſome other thing, together with him to make up their Spiritual Joy. *God forbid*, ſaid *Paul*, *that I ſhould glory, ſave in the Croſs of our Lord Jeſus Chriſt.* Yea, and I account all things but loſs for the excellency of the Knowledge of Chriſt Jeſus my Lord, for whom I have ſuffered the loſs of all things, and do count them but Dung, that I may win Chriſt, and be found in him: not having mine own Righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the Righteouſneſs which is of God by Faith, *Phil.* 3. 7, 8, 9.

Thirdly,

Thirdly, 'Tis evident also by their earnest desires, that others might be made partakers of their Blessedness. Brethren, said *Paul*, *My hearts desire and prayer to God for* Israel, *is*, *That they might be saved*; that is, *that way that he expected to be saved himself*: As he saith also to the *Galatians*, *Brethren*, saith he, *I beseech you, be as I am, for I am as ye are*; that is, *I am a Sinner as ye are*. Now I beseech you seek for Life, as I am seeking of it: as who should say, *For there is a Sufficiency in the Lord Jesus both for me and you.*

Fourthly, 'Tis evident also, by the Triumph that such Men make over all their Enemies, both Bodily and Ghostly: *Now, thanks be to God*, said *Paul*, *who causeth us always to Triumph in Jesus Christ.* And who shall separate us from the Love of Christ our Lord? And again, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law; but thanks be to God, who giveth us the Victory through our Lord Jesus Christ*, 2 Cor. 2. 14. Rom. 8. 35. 1 Cor. 15. 5, 56.

Fifthly, 'Tis evident also, for that they are made by the Glory of that which they have found in him, to suffer and endure what the Devil and Hell it self hath or could invent, as a means to separate them from him. Again, *Who shall separate us from the Love of Christ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword, (as it is written, For thy sake we are all killed all the day long, we are accounted as Sheep for the slaughter.) Nay, in all these things we are more than Conquerors, through him that loved us: For I am perswaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor Height, nor Depth, nor any other Creature shall be*

able

able to ſeparate us from the Love of God which is in Chriſt Jeſus. Rom. 8.

Shall come (*to Me*) O the Heart-attracting Glory that is in *Jeſus Chriſt*, (when he is diſcovered) to draw thoſe to him that are given to him of the Father. Therefore thoſe that came of Old rendred this, as the cauſe of their coming to him. *And we beheld the Glory, as of the only begotten of the Father,* Joh. 1. 14. And the reaſon why others come not, but periſh in their Sins, is for want of a ſight of his Glory. *If our Goſpel be hid, it is hid to them that are loſt, in whom the God of this World hath blinded the minds of them that believe not, leſt the glorious Light of the Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them,* 2 Cor. 4.

There is therefore Heart-pulſing Glory in *Jeſus Chriſt*, which when diſcovered, draws the Man to him; wherefore, by *ſhall come to* Me, *Chriſt* may mean, when his Glory is diſcovered, then they *muſt come*, then they *ſhall come to* Me. Therefore as the true Comers come with Weeping and Relenting, as being ſenſible of their own Vileneſs; ſo again, it is ſaid, *That the Ranſomed of the Lord ſhall return, and come to* Zion, *with Singing, and everlaſting Joy upon their Heads; they ſhall obtain Joy and Gladneſs, and Sorrow and Sighing ſhall flie away:* That is, at the Sight of the Glory of that Grace, that ſhews it ſelf to them now, in the Face of our Lord *Jeſus Chriſt*, and in the hopes that they now have, of being with him in the Heavenly Tabernacles. Therefore it ſaith again, *With Gladneſs and Rejoycing ſhall they be brought; they ſhall enter into the King's Palace,* Iſa. 35. 10. *ch.* 51. 11. *Pſal.* 45. 15.

There is therefore Heart-attracting Glory in the Lord *Jeſus Chriſt*; which, when diſcovered, ſubjects the Heart to the Word, and makes us come to him.

'Tis

'Tis said of *Abraham*, *That when he dwelt in* Mesopotamia, *the God of Glory appeared unto him*, (Acts 7. 2.) *saying*, *Get thee out of thy Country*. And what then? Why, away he went from his House and Friends, and all the World could not stay him. *Now*, as the Psalmist says, *Who is the King of Glory?* He answers, The Lord, mighty in Battel: And who was that, but he that spoiled Principalities and Powers, when he did hang upon the Tree, triumphing over them thereon? And who was that, but *Jesus Christ*, even the Person speaking in the Text? Therefore he said of *Abraham*, *He saw his day*, *Yea*, saith he to the *Jews*, *your Father* Abraham *rejoyced to see my day, and he saw it, and was glad*, Psal. 24. 8. Col. 2. 14, 15. Jam. 1. 1. Joh. 8. 56.

Indeed, The carnal Man says (at least) in his Heart, *Isa.* 53. 1, 2, 3. *There is no Form or Comeliness in Christ*, and when we shall see him, *There is no Beauty that we should desire him*; but he lies: This he speaks, as having never seen him. But they that stand in his House, and look upon him through the Glass of his Word, by the help of his Holy Spirit, they will tell you other things. *But we*, say they, *all with open Face, beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory*, 2 Cor. 3. 17, 18. They see Glory in his Person, Glory in his Undertakings, Glory in the Merit of his Blood, and Glory in the Perfection of his Righteousness; yea, Heart-affecting, Heart-sweetning, and Heart-changing Glory!

Indeed, his Glory is veiled, and cannot be seen, but as discovered by the Father (*Mat.* 11. 27.) It is veiled with Flesh, with Meanness of Descent from the Flesh, and with that Ignominy and Shame that attended him in the Flesh; but they that can, in God's Light, see through these things, they shall see Glory

in

in him; yea, ſuch Glory as will draw and pull the Hearts unto him.

Moſes was the adopted Son of *Pharoah*'s Daughter; and for ought I know, had been King at laſt, had he now conformed to the preſent Vanities that was there at Court; but he could not, he would not do it: Why? what was the matter? Why? he ſaw more in the *Worſt* of Chriſt (bear with the Expreſſion) than he ſaw in the *Beſt* of all the Treaſures of the Land of *Egypt*. *He refuſed to be called the Son of* Pharoah's *Daughter; chuſing rather to ſuffer affliction with the People of God, than to enjoy the pleaſures of Sin for a ſeaſon: Eſteeming the reproach of Chriſt, greater Riches than the Treaſures in* Egypt; *for he had reſpect to the Recompence of Reward. He forſook* Egypt, *not fearing the Wrath of the King: But what emboldned him thus to doe?* Why, he endured; for he had a ſight of the Perſon ſpeaking in the Text: *He endured as ſeeing him who is inviſible.* But I ſay? Would a ſight of Jeſus have thus taken away *Moſes*'s Heart from a Crown, and a Kingdom, *&c.* had he not by that ſight ſeen more in *Him*, than was to be ſeen in *Them*? Heb. 11. 24, 25, 26.

Therefore, when he ſaith, *ſhall come to me*, he means, they ſhall have a Diſcovery of the Glory of the Grace that is in him; and the Beauty and Glory of that is of ſuch Vertue, that it conſtraineth, and forceth with a bleſſed Violence, the Hearts of thoſe are given to him.

Moſes, of whom we ſpeak before, was *no Child*, when he was thus taken with the beauteous Glory of this Lord: He was *Forty Years old*, and ſo conſequently was able, being a Man of that Wiſdom and Opportunity as he was, to make the beſt judgment of the Things, and of the Goodneſs of them that was before him in the Land of *Egypt*. But he, even he

it

as, that set that low esteem upon the Glory of Egypt, as to count it not worth the medling with, when he had a sight of this Lord Jesus Christ. This wicked World thinks, that the Fancies of a Heaven, and a Happiness hereafter, may serve well enough to take the Heart of such, as either have not the Worlds good Things to delight in; or that are Fools, and know not how to delight themselves therein: But let them know again, that we have had Men of all Ranks and Qualities, that have been taken with the Glory of our Lord Jesus, and have left all to follow him: As, *Abel*, *Seth*, *Enoch*, *Noah*, *Abraham*, *Isaac*, *Jacob*, *Moses*, *Samuel*, *David*, *Solomon*; and who not, that had either Wit, or Grace, to savour heavenly Things? Indeed, none can stand off from Him, nor any longer out against Him, to whom he reveals the Glory of his Grace.

And him that cometh to me (I will in no wise cast out.)

By these Words our Lord Jesus doth set forth (yet more amply) the great Goodness of his Nature toward the coming Sinner. Before he said, They *shall come*; and he declareth, *That with Heart and Affections he will receive them.* But by the way, let me speak one word or two, to the seeming Conditionality of this Promise, with which now I have to doe. *And him that cometh to me, I will not cast out.* Where it is evident, (may some say) that Christ's Receiving us to Mercy, depends upon our coming, and so our Salvation by Christ is conditional: If we come we shall be received; if not, we shall not: for that is fully intimated by the words. The Promise of Reception is only to him that cometh: *And him that cometh.* I answer, that the Coming in these Words mentioned, as a condition of being Received to Life, is that which is promised, yea, concluded to be Effected in us by the Promise going before.

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In thoſe latter words, coming to Chriſt, is implie
required of us; and in the words before, that Gr
that can make us come, is poſitively promiſed to
All that the Father giveth me, ſhall come to me, and h
that cometh to me I will in no wiſe caſt out them
We come to Chriſt, becauſe it is ſaid, *We ſhall come*
becauſe it is given to us *to come*: So that the condi
on, which is expreſſed by Chriſt in theſe latter word
is abſolutely promiſed in the words before. And in
deed, the coming here intended, is nothing elſe bu
the Effect of *ſhall come to me. They ſhall come, and*
will not caſt them out.

(And him that cometh)

He ſaith not, and him that *is come*, but him th
cometh.

To ſpeak to theſe Words,

1. In General.

2. More particularly.

In general: They ſuggeſt unto us theſe Fou
things;

Firſt, That *Jeſus Chriſt* doth build upon it; tha
ſince the Father *gave* his People to him, they ſhall b
enabled to come unto him. *And him that cometh*
As who ſhould ſay, I know that ſince they are *give*
to me, they ſhall be enabled to *come unto me*. H
ſaith not, If *they come*, or *I ſuppoſe* they will *come*
but, *and him that cometh*. By theſe words there
fore he ſhews us, that he addreſſeth himſelf to th
Receiving of them whom the Father gave to him
to ſave them: I ſay, he addreſſeth himſelf, or pre
pareth himſelf to receive them: By which, as I ſai
he concludeth or buildeth upon it, that they ſhall i
deed *come* to him. He looketh that the Father ſhou
bring them into his Boſom, and ſo ſtands ready
embrace them.

Second

Secondly, Christ also suggesteth by these words, that he very well knoweth who are *given* to him: not by their *coming* to him, but by their being given to him. *All that the Father giveth me, shall come to me: and him that cometh*, &c. This *Him* he knoweth to be one of them that the Father hath given him; and therefore he receiveth him, even because the Father hath *given* him to him, *John* 10. *I know my Sheep*, saith he: Not onely those that already have knowledge of him; but those too, that yet are ignorant of him. *Other Sheep have I*, said he, *which are not of this Fold*: Not of the *Jewish Church*; but those that lie in their Sins, even the rude and barbarous *Gentiles*. Therefore, when *Paul* was afraid to stay at *Corinth*, from a supposition, that some mischief might befall him there: *Be not afraid*, (said the Lord *Jesus* to him) *but speak, and hold not thy peace, for I have much People in this City*, Joh. 10. 16. Acts 18. 9, 10. The People that the Lord here speaks of, were not at this time accounted his, by reason of a work of Conversion that already had passed upon them, but by virtue of the Gift of the Father, for he had *given* them unto him: Therefore was *Paul* to stay here, to speak the Word of the Lord to them, that by his speaking, the Holy Ghost might effectually work over their Souls; to the causing them to come to him; who was also ready with Heart and Soul to receive them.

Thirdly, Christ by these words also suggesteth; That no more *come* unto him than indeed are *given* him of the Father: For the Him in this place, is one of the *All*, that by Christ was mentioned before. *All that the Father giveth me, shall come to me*; and every *Him*, of that *All*, *I will in no wise cast out*. This the Apostle insinuateth, where he saith, *He gave some Apostles, and some Prophets, and some Evangelists,*

and

and ſome Paſtors and Teachers; for the perfecting the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt: Till we all come in the Unity of Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the meaſure of the Stature of the Fulneſs of Chriſt, Epheſ. 4. 11, 12, 13.

Mark, as in the Text, ſo here he ſpeaketh of All: *Untill we All come. We All!* All who? Doubtleſs *All that the Father giveth to Chriſt.* This is farther inſinuated, becauſe he calleth this *All*, The Body of Chriſt, the Meaſure of the Stature of the fulneſs of Chriſt: By which he means, the Univerſal Number given, to wit, The true Elect Church which is ſaid to be his Body and Fulneſs, *Epheſ.* 1. 22, 23.

Fourthly, Chriſt Jeſus by theſe words farther ſuggeſteth, that he is well content with this Gift of the Father to him. *All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out.* I will heartily, willingly, and with great content of mind receive him.

They ſhew us alſo, That *Chriſt*'s Love in Receiving is as large as his Fathers Love in Giving, and no larger. Hence he thanks him for his Gift; and alſo thanks him for hiding of him, and his Things from the reſt of the Wicked, *Mat.* 11. 25. *Luke* 10. 21.

But *Secondly*, and more particularly, *And (him) that cometh. And (him!)* This word *Him*; by Chriſt looketh back to the Gift of the Father, not only in the lump and whole of the Gift; but to the every *Him* of that Lump. As who ſhould ſay, I do not only accept of the Gift of my Father in the general, but have a ſpecial Regard to every of them in particular; and will ſecure not only ſome, or the greateſt part, but every *Him*, every Duſt: Not an Hoof of all ſhall be loſt, or left behind. And indeed

he consenteth to his Fathers Will; which is, of All that he hath given him, he should lose thing, *Joh.* 6. 39.

And him) Christ Jesus also, by his thus dividing Gift of his Father into *Hims*, and by his speaking of them in the *Singular Number*, shews, what particular Work shall be wrought in each one, at time appointed of the Father. *And it shall come pass in that Day*, saith the Prophet, *that the Lord all beat off from the Channel of the River, to the stream of* Egypt; *and ye shall be gathered one by one, ye Children of* Israel. Here are the *Hims* one by one to be gathered to him by the Father, *Isa.* 12.

He shews also hereby, that no Lineage, Kindred, Relation, can at all be profited by any Out-ward Carnal Union, with the Person that the Father th given to Christ. 'Tis only *him*, the *given him*, *coming him*, that he intends absolutely to secure. en make a great adoe with the Children of Believers; and Oh the Children of Believers: But if the ild of the Believer is not the *him* concerned, in s absolute Promise, it is not these Mens great ; nor yet what the Parent or Child can do, that interest him in this Promise of the Lord Christ; s absolute Promise.

And him.) There are divers sorts of Persons, the Father hath given to Jesus Christ; they are all of one Rank, of one Quality. Some are gh, some Low; some are Wise, some Fools; some more civil, and complying with the Law; some e prophane, and averse to him and his Gospel. , since those that are given to him, are in some e so diverse; and again, since he yet saith, *And that cometh*, &c. He by that doth give us to understand, that he is not, as Men, for Picking and Chusing,

Chuſing to take a Beſt, and leave a Woſſt, but h
for *him* that the Father hath given him, and that c
meth to him. *He will not alter nor change it; a G*
for a Bad, or a Bad for a Good, (Lev. 27. 9, 10.) B
will take him as he is, and will ſave his Soul.

There is many a ſad Wretch given by the Father t
Jeſus Chriſt; but not one of them all is deſpiſed, o
ſlighted by him.

It is ſaid of thoſe that the Father hath given t
Chriſt, that they have done worſe than the Heathen
that they were Murtherers, Thieves, Drunkards, U
clean Perſons, and what not? But he has receive
them, waſhed them, and ſaved them. A fit Em
blem of this ſort, is that wretched Inſtance mentio
ned in the Sixteenth of *Ezekiel*, that was caſt out i
a ſtinking condition, to the loathing of its perſon i
the day that it was born: A Creature in ſuch
wretched condition, that no Eye pitied, to do an
of the things there mentioned unto it, orto have com
paſſion upon it: No Eye, but his that ſpeaketh i
the Text.

And him) Let him be as Red as Bloud, let him b
as Red as Crimſon: Some Men are Bloud-red Sinner
Crimſon Sinners, Sinners of a double Dye; dipt an
dipt again, before they come to *Jeſus Chriſt*. A
thou that readeſt theſe Lines ſuch a one? Speak ou
Man; Art thou ſuch a one? and art thou now com
ing to *Jeſus Chriſt* for the Mercy of Juſtification, th
thou mighteſt be made white in his Bloud, and be co
vered with his Righteouſneſs? Fear not; for as muc
as this thy coming betokeneth, that thou art of t
number of them that the Father hath given to *Chri*
for he will in no wiſe caſt thee out. *Come now*, ſa
Chriſt, *and let us reaſon together; though your Sins be*
Scarlet, they ſhall be as white as Snow; though they be
Red as Crimſon, they ſhall be as Wool, Iſa. 1. 18.

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and him) There was many a strange *him* came to *Jesus Christ*, in the days of his Flesh; but he received them all, without turning any away. *Speaking unto them of the Kingdom of God, and healing such as had need of healing*, Luk. 9.11.*ch.* 440. These words, and *him*, are therefore words to be wondred at: That not one of them, who by vertue of the Father's Gift, and drawing, are coming to *Jesus Christ*; I say, that not one of them, whatever they have been, whatever they have done, should be rejected, or set by, but admitted to a share in his saving Grace. 'Tis said in *Luke*, that the People *wondred at the Gracious Words that proceeded out of his Mouth*, Luk. 4. 22. Now this is one of his Gracious Words; these Words are like drops of Honey, as it is said, *Prov.* 16. 24. *Pleasant Words are as an Honey-comb, sweet to the Soul, and health to the Bones.* These are Gracious Words indeed, even as full as a faithfull and a mercifull High-Priest could speak them. *Luther* saith, *When Christ speaketh, he hath a Mouth as wide as Heaven and Earth*: That is, to speak fully to the encouragement of every sinfull man that is coming to *Jesus Christ*. And that this Word is certain, hear how himself confirms it: *Heaven and Earth*, saith he, *shall pass away; but my word shall not pass away*, Isa. 63. 1. Mat. 24. 35.

It is also confirmed by the Testimony of the four Evangelists, who gave faithfull relation of his loving reception of all sorts of Coming-Sinners, whether they were Publicans, Harlots, Thieves, possessed of Devils, Bedlams, and what not; *Luk.* 19, 1, 2, 3, 4, 5, 6, 7, 8. *ver.* 21. 21. *Luk.* 15. & *chap.* 23. 41, 42. *Mark* 19. 9. *chap.* 5. 1, 2, 3, to 9.

This then shews us,

First, *The greatness of the Merits of Christ.*

Secondly, *The willingness of his Heart to impute them for Life to the great, if coming Sinners.*

First,

First, This ſhews us the greatneſs of the Merit of Chriſt; for it muſt not be ſuppoſed, that his Worth ate bigger than his Worthineſs. He is ſtrong to ex cute his Word; He can Doe, as well as Speak. *He can doe exceeding abundantly more than we aſk or or think*, even to the uttermoſt, and out-ſide of his Word. (*Epheſ.* 3. 20.)

Now then, ſince he concludeth any coming-*Him*; it muſt be concluded, that he can ſave to the uttermoſt Sin, any coming-*Him*.

Do you think, I ſay, that the Lord Jeſus did not think before he ſpeak? He ſpeaks all in Righteouſneſs, and therefore by his Word we are to judge how mighty he is to ſave, *Iſa.* 63. 1.

He ſpeaketh in Righteouſneſs, in very Faithfulneſs, when he began to build this Bleſſed Goſpel-Fabrick; the Text, it was for that, he had firſt ſate down, and counted the coſt; and for that he knew he was able to finiſh it! What, Lord, *Any him! Any him* that cometh to thee! This is a Chriſt *worth* looking after, this is a Chriſt *worth coming* to.

This then ſhould learn us diligently to conſider the natural force of every Word of God; and to judge of Chriſt's Ability to ſave, not by our Sins, or by our ſhallow apprehenſions of his Grace; but by his Word, which is the true Meaſure of Grace.

And if we doe not judge thus, we ſhall diſhonour his Grace, loſe the benefit of his Word, and needleſſly fright our ſelves into many Diſcouragements, though coming to Jeſus Chriſt. *Him, Any Him* that cometh, hath ſufficient from this Word of *Chriſt*, to feed himſelf with hopes of Salvation. As thou art therefore coming, O thou coming Sinner, judge thou whether Chriſt can ſave thee, by the true ſence of his Words: Judge, coming Sinner, of the efficacy of his Blood, of the perfection of his Righteouſneſs, and of

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prevalency of his Intercession, by his Word. *And him*, saith he, *that cometh to me, I will in no wise cast out.* *In no wise*, that is, for no sin: judge therefore by his Word, how able he is to save thee: It is said of God's Sayings to the Children of *Israel*, *There failed not ought of any good thing which the Lord had spoken to the House of* Israel; *all came to pass.* And again, *Not one thing hath failed of all the good things which the Lord your God spoke concerning you, all are come to pass unto you; and not one thing hath failed thereof.* Josh. 21. 45. chap. 23. 14.

Coming Sinner, what Promise thou findest in the Word of Christ, strain it whether thou canst, so thou dost not corrupt it, and his Bloud and Merits will answer all, what the Word saith, or any true Consequence that is drawn therefrom, that we may boldly venture upon: As here in the Text, he saith, *And* Him *that cometh*, indefinitely; without the least intimation of the rejection of any, though never so great if he be a coming Sinner. Take it then for granted that thou, whoever thou art, if coming, art intended in these words; neither shall it injure Christ at all, if, as *Benhadad*'s Servants served *Ahab*, thou shalt catch him at his Word. *Now*, saith the Text, *the Men did diligently observe whether any thing would come from him*, to wit, any Word of Grace; *and did hastily catch it.* And it happened that *Ahab* had called *Benhadad* his Brother. The Men replied therefore, *Thy Brother Benhadad!* catching him at his Word, 1 *Kings* 20. *ver.* 33. Sinner, coming Sinner, serve Jesus Christ thus, and he will take it kindly at thy hands. When he in his Argument called the *Canaanitish* Woman *Dog*, she catcht him at it, and said, *Truth, Lord, yet the Dogs eat of the Crumbs that fall from their Masters Table.* I say, she catcht him thus in his Words, and he took it kindly, saying, O *Woman, great is thy Faith;*

be it unto thee even as thou wilt, Mat. 15. 26. C[illegible] him, coming Sinner, catch him in his words, sure he will take it kindly, and will not be offended at thee.

Secondly, The other thing that I told you is shewed from these words, is this: *The willingness of Christ's Heart, to impute his Mercies for Life, to the great, if coming Sinner. And him that cometh to me, I will in no wise cast out.*

The awakened coming Sinner doth not so easily question the Power of Christ, as his Willingness to save him: *Lord, if thou wilt, thou canst*, said one, *Mark* 1. 40. He did not put the *If* upon his Power but upon his Will: He concluded he could, but he was not as fully of persuasion that he would. But we have the same ground to believe he will, as we have to believe he can; and indeed, ground for both, is the Word of God. If he was not willing, Why did he promise? Why did he say, he would receive the coming Sinner? Coming Sinner, take notice of this, we use to plead Practices with Men, and why not with God likewise? I am sure we have no more ground for one than the other; for we have to plead the Promise of a faithful God. *Jacob* took him there: *Thou saidst*, said he, *I will surely do thee good*, Gen. 32. 12. For, from this Promise he concluded, that it followed in reason, *He must be willing.*

The Text also gives some ground for us to draw the same conclusion. *And he that cometh to me, I will in no wise cast out.* Here is his Willingness asserted, as well as his Power suggested. It is worth your Observation, that *Abraham*'s Faith consider'd rather God's Power, than his Willingness; that is, he drew his Conclusion, *I shall have a Child*, from the Power that was in God to fulfill the Promise to him: for he

concluded

cluded he was willing to give him one, else he could not have promised one. *He staggered not at the promise of God through Unbelief, but was strong in faith, giving Glory to God; being fully persuaded that what he had promised he was able to perform*, Rom. 4. 20, 21. But was not his Faith exercised or tried, about his Willingness too? No, there was no shew of reason for that, because he had promised it: indeed, had he not promised it, he might lawfully have doubted it; but since he had promised it, there was left no ground at all for doubting, because his willingness to give a Son was demonstrated in his promising him a Son. These words therefore are sufficient ground to encourage any coming Sinner, that Christ is willing to his power to receive him; and since he hath power also to do what he will, there is no ground at all left to the coming Sinner, any more to doubt; but to come in full hope of acceptance, and of being received unto Grace and Mercy. *And him that (cometh)* He saith not, And him that is *come*; but, And him that cometh; that is, and him whose heart begins to move after me, who is leaving all for my sake; *him*, who is looking out, who is on his journey to me. We must therefore distinguish betwixt coming, and being come to Jesus Christ. He that is come to him, has attained of him more sensibly what he felt before he wanted, than he has that but yet is coming to him.

A Man that is come to Christ, hath the advantage of him that is but coming to him; and that in seven things.

First, He that is come to Christ, is nearer to him than he that is but coming to him: for he that is but coming to him, is yet, in some sence, at a distance from him; as it is said of the coming Prodigal, *And while he was yet a great way off*, Luk. 15. Now, he that is nearer to him, hath the best sight of him; and

so is able to make the best judgment of his wonderful Grace and Beauty, as God saith, *Let them come near, then let them speak.* And as the Apostle *John* saith, *And we have seen, and do testifie, That God sent his Son to be the Saviour of the World,* Isa. 41. 1. 1. Joh. 4. 14. He that is not yet come, though he is *coming*, is not fit, not being indeed capable to make that Judgment of the Worth and Glory of the Grace of Christ, as he is that is come to him, and hath seen and beheld it. Therefore, Sinner, suspend thy Judgment till thou art come nearer.

Secondly, He that is come to Christ has the advantage of him that is but coming, in that he is eased of his Burthen: for he that is but coming, is not eased of his Burthen, *Matt.* 11. 28. He that is come, has cast his Burthen upon the Lord: by Faith he hath seen himself released thereof; but he that is but coming, hath it yet as to sense and feeling, upon his own shoulders. *Come unto me, all ye that labour and are heavy laden*, implies, that their Burthen, though they are coming, is yet upon them, and so will be till indeed they are come to him.

Thirdly, He that is come to Christ, has the advantage of him that is but coming, in this also, namely, He hath drank of the Sweet and Soul-refreshing Water of Life: but he that is but coming hath not. *If any Man thirst, let him come unto me and drink.*

Mark, He must come to him before he drinks; according to that of the Prophet, *Ho! every one that thirsteth*, come *ye to the Waters.* He drinketh not as he cometh, but when he is come to the Waters, *Joh.* 7. 37. *Isa.* 45. 1.

Fourthly, He that is come to Christ hath the advantage of him that as yet is but coming, in this also, to wit, He is not terrified with the noise, and, as I may call it, *Hue and Cry*, which the Avenger of Blood makes

makes at the heels of him that yet is but coming to him. When the Slayer was upon his flight to the City of his Refuge, he had the noise or fear of the Avenger of Bloud at his heels; but when he was come to the City, and was entred thereinto, that noise ceased: even so it is with him that is coming to Jesus Christ: he heareth many a dreadful sound in his Ear; Sounds of Death and Damnation, which he that is come, is at present freed from. Therefore he saith, *Come, and I will give you rest*: And so he saith again, *We that have believed, do enter into Rest*, as he said, *&c.* Heb. 4.

Fifthly, He therefore that is come to Christ, is not so subject to those dejections, and castings down, by reason of the rage and assaults of the Evil One, as is the Man that is but coming to Jesus Christ (though he has Temptations too) (*And while he was yet coming the Devil threw him down, and tore him*, Luk. 9. 42.) For he has (though Satan still roareth upon him) those experimental Comforts and Refreshments, to wit, in his Treasury, to present himself with, in times of Temptation and Conflict; which he that is but coming, has not.

Sixthly, He that is come to Christ has the advantage of him that is but coming to him, in this also, to wit, he hath upon him the Wedding-Garment, *&c.* But he that is coming has not. The *Prodigal*, when coming home to his Father, was cloathed with nothing but Rags, and was tormented with an empty Belly: But when he was come, the best Robe is brought out; also the Gold Ring and the Shoes, yea, they are put upon him, to his great rejoicing. The fatted Calf was killed for him; the Musick was struck up to make him merry: And thus also the Father himself sang of him, *This my Son was dead, and is alive again; was lost, and is found*, Luk. 15. 18, 19, 20, 21, *&c.*

Seventhly, In a word, he that is come to Christ, his groans and tears, his doubts and fears, are turned into Songs and Praises; for that he hath now received the Atonement, and the Earneſt of his Inheritance: but he that is but yet a coming, hath not thoſe Praiſes, nor Songs of Deliverance with him, nor has he as yet received the Atonement and Earneſt of his Inheritance, which is the ſealing Teſtimony of the Holy Ghoſt, through the ſprinkling of the Blood of Chriſt upon his Conſcience; for he is not come, *Rom.* 5. 11. *Eph.* 1. 13. *Heb.* 12. 22, 23, 24.

And him that (Cometh.)

There is further to be gathered from this word (*Cometh*) theſe following Particulars.

Firſt, That *Jeſus Chriſt* hath his Eye upon, and takes notice of the firſt moving of the Heart of a Sinner after him: Coming Sinner, thou canſt not move with deſires after Chriſt, but he ſees the working of thoſe deſires in thy Heart. *All my deſires*, ſaid David, *are before thee, and my groanings are not hid from thee*, Pſal. 38. 9. This he ſpake, as he was coming (after he had back-ſlidden) to the Lord *Jeſus Chriſt*. 'Tis ſaid of the Prodigal, That *while he was yet a great way off, his Father ſaw him*, had his Eye upon him, and upon the going out of his Heart after him, *Luk.* 15. 20.

When *Nathanael* was come to *Jeſus Chriſt*, the Lord ſaid to them that ſtood before him, *Behold an* Iſraelite *indeed, in whom there is no guile.* But *Nathanael* anſwered him, *Whence knoweſt thou me?* *Jeſus* anſwered, *Before that* Philip *called thee, when thou waſt under the Fig-tree, I ſaw thee.* There, I ſuppoſe, *Nathanael* was pouring out of his Soul to God for Mercy, or that he would give him good underſtanding about the *Meſſias* to come: And *Jeſus* ſaw all the workings of his honeſt heart at that time, *John* 1. 47, 48.

Zacheus alſo had ſome ſecret movings of Heart, ſuch

ch as they were towards *Jesus Christ*, when he ran before, and climbed up the Tree to see him; and the Lord *Jesus Christ* had his Eye upon him: Therefore when he was come to the place, he looked up to him, bids him come down; *For to day*, (said he) *I must abide at thy house*: to wit, in order to the further compleating the Work of Grace in his Soul, *Luk.* 19. 1, 2, 3, 4, 5, 6, 7, 8. Remember this, Coming Sinner.

Secondly, As *Jesus Christ* hath his Eye upon, so he hath his Heart open to receive the coming Sinner. This is verified by the Text: *And him that cometh to me, I will in no wise cast out.* This is also discovered by his preparing of the way, in his making of it easie(as it may be)to the coming Sinner; which preparation is manifest by them blessed words, *I will in no wise cast out*: Of which more when we come to the place. And while *he was yet a great way off, his Father saw him, and had compassion on him; and ran and fell on his Neck and kissed him*, (Luk. 15. 20.) All these Expressions do strongly prove, that the Heart of Christ is open to receive the coming Sinner.

Thirdly, As *Jesus Christ* has his Eye upon, and his Heart open to receive; so he hath resolved already, that nothing shall alienate his Heart from receiving the coming Sinner. No Sins of the coming Sinner, nor the length of the time that he hath abode in them, shall by any means prevail with *Jesus Christ* to reject him. Coming Sinner, thou art coming to a loving Lord *Jesus*.

Fourthly, These words are therefore drop'd from his blessed Mouth, on purpose that the coming Sinner might take Encouragement to continue on his Journey, until he be come indeed to *Jesus Christ*. It was doubtless a great Encouragement to blind *Bartimeus*, that *Jesus Christ* stood still, and called him, when he was crying, *Jesus, thou Son of* David, *have*

Mercy on me: Therefore 'tis ſaid he caſt away his Garment, *Roſe up, and came to Jeſus*, Mar. 10. 46, &c. Now, if a Call to come, hath ſuch Encouragement in it, what is a Promiſe of receiving ſuch, but an Encouragement much more? And obſerve it, though he had a Call to come, yet not having a Promiſe, his Faith was forced to work upon a meer conſequence, ſaying, He calls me; and ſurely ſince he calls me, he will grant me my deſire. Ah! but coming Sinner, thou haſt no need to go ſo far about, as to draw (in this matter) conſequences, becauſe thou haſt plain Promiſes; *And him that cometh to me, I will in no wiſe caſt out.* Here is full, plain, yea, what encouragement one can deſire: For, ſuppoſe thou wert admitted to make a Promiſe thy ſelf, and Chriſt ſhould atteſt, that he would fulfil it upon the Sinner that cometh to him? Could'ſt thou make a better Promiſe? Could'ſt thou invent a more full, free, or larger Promiſe? A Promiſe that looks at the firſt moving of the Heart after Jeſus Chriſt! A Promiſe that declares; yea, that engageth Chriſt Jeſus to open his Heart, to receive the coming Sinner: Yea, farther, a Promiſe that demonſtrateth that the Lord Jeſus is reſolved freely to receive, and will in no wiſe caſt out, nor means to reject the Soul of the coming Sinner. For all this lieth fully in this Promiſe, and doth naturally flow therefrom. Here thou needeſt not make uſe of far-fetch'd Conſequences, nor ſtrain thy Wits, to force encouraging Arguments from the Text. Coming Sinner, the Words are plain: *And him that cometh to me, I will in no wiſe caſt out.*

And Him *that (Cometh.)*

There are two ſorts of Sinners that are coming to Jeſus Chriſt.

Firſt, *Him that hath never, while of late, at all began to come.*

Second-

Secondly, *Him that came formerly, and after that went back; but hath since bethought himself; and is now coming again.*

Both these sorts of Sinners are intended by the *Him* in the Text, as is evident; because, *Both* are now the coming Sinners.

And Him *that Cometh*, &c.

For the first of these; the Sinner that hath never while of late, began to come, his way is more easie: I do not say, more plain and open, to come to Christ, than is the other, (those last not having the clog of a guilty Conscience for the sin of Back-sliding, hanging at their Heels.) But all the encouragement of the Gospel, with what invitations are therein contained to coming Sinners, are as *free* and as *open* to the one as to the other; so that they may with the same Freedom and Liberty, as from the Word, both alike claim interest in the Promise. *All things are ready*: All things for the coming Back-sliders, as well as for the others: *Come to the Wedding*: *And let him that is a-thirst come*, Mat. 22. 1, 2, 3, 4. Rev. 22. 17.

But, having spoken to the first of these already, I shall here pass it by; and shall speak a Word or two to him that is Coming, after Back-sliding, to Jesus Christ for Life.

Thy way, O thou Sinner of a double Die, thy way is *open* to come to Jesus Christ: I mean *thee*, whose Heart, after long back-sliding, doth think of turning to him again. Thy way, I say, is open to him, as is the way of the other sorts of Comers; as appears by what follows.

First, Because the Text makes no exception against thee: It doth not say, And *any* him, but a *Back-sliden*; *any Him*, but *Him*. The Text doth not this object, but indefinitely openeth wide its *Golden Arms* to every coming Soul, without the least exception: therefore

thou may'ſt come. And take heed that thou ſhut not that door againſt thy Soul by Unbelief, which God has opened by his Grace.

Secondly, Nay, the Text is ſo far from excepting againſt thy coming, that it ſtrongly ſuggeſteth, that thou art one of the Souls intended, O thou coming Back-ſlider; elſe what need that Clauſe have been ſo inſerted, *I will in no wiſe caſt out*: As who ſhould ſay, Though thoſe that come now, are ſuch as have formerly back-ſlidden: I will in *no wiſe* caſt away the Fornicator, the Covetous, the Railer, the Drunkard, or other common Sinners, nor yet the Back-ſlider neither.

Thirdly, That the Back-ſlider is intended, is evident.

Firſt, For that he is ſent to by Name, *Go, tell his Diſciples, and* Peter, *Mark* 16. 7. But *Peter* was a godly Man. True, but he was alſo a Back-ſlider, yea, a deſperate Back-ſlider: He had denied his Maſter once, twice, thrice, curſing and ſwearing that he knew him not. If this was not back-ſliding, if this was not an high and eminent back-ſliding, yea, a higher back-ſliding than thou art capable of, I have thought amiſs.

Again, when *David* had back-ſlidden, and had committed Adultery and Murther in his back-ſliding, he muſt be ſent to by *Name*. *And*, ſaith the Text, *the Lord ſent* Nathan *to* David. And he ſent him to tell him, after he had brought him to unfeigned acknowledgment, *The Lord hath alſo put away, or forgiven* thy *Sin*, 2 Sam. 12. 1.

This Man alſo was far gone: He took a Man's Wife, and kill'd her Husband, and endeavoured to cover all with wicked diſſimulation. He did this, I ſay, after God had exalted him, and ſhewed him great favour; wherefore his Tranſgreſſion was greatned

ned also by the Prophet with mighty Aggravations: yet he was accepted, and that with gladness, at the first step he took in this returning to Christ; for the first step of the Back-slider's return, is to say sensibly and unfeignedly, *I have sinned:* But he had no sooner said thus, but a Pardon was produced, yea, thrust into his Bosom. *And* Nathan *said unto* David, *The Lord hath also put away* thy *sin.*

Secondly, As the Person of the Back-slider is mentioned by *Name,* so also is his Sin, that if possible, thy Objections against thy returning to Christ, may be taken out of thy way; I say, thy sin also is mentioned by Name, and mixed, as mentioned with Words of Grace and Favour, *I will heal their back-sliding, and love them freely,* (Hos. 14. 4.) What say'st thou now, Back-slider?

Thirdly, Nay farther, thou art not only mentioned by *Name,* and thy *Sin* by the *Nature* of it; but thou thy self, who art a *returning Back-slider,* put

First, Amongst God's *Israel, Return, O back-sliding* Israel, *saith the Lord, and I will not cause mine anger to fall upon you; for I am merciful, saith the Lord, and will not keep anger for ever,* Jer. 3. 12.

Secondly, Thou art put among his *Children,* among his Children to whom he is *Married. Turn, O Back-sliding Children, for I am Married unto you,* vers. 14.

Thirdly, Yea, after all this, as if his Heart was so full of Grace for them, that he was pressed until he had uttered it before them; he adds, *Return ye back-sliding Children, and I will heal your Back-slidings.*

Fourthly, Nay farther, the Lord hath considered, that the *shame* of thy *sin* hath stopped thy Mouth, and made thee almost a *Prayerless* Man; and there-

fore

fore he ſaith unto thee, *Take with you words and turn unto the Lord, and ſay unto him, Take away all Iniquity, and receive us graciouſly*: See his Grace, that himſelf ſhould put words of encouragement into the Heart of a Back-ſlider; as he ſaith in another place, *I taught* Ephraim *to go, taking him by the Arms.* This is teaching him to go indeed, to hold him up by the Arms, by the Chin, as we ſay, *Hoſ.* 14. 1. 2, 3, 4. *Chap.* 11. 3.

From what hath been ſaid, I conclude, even as I ſaid before, that the *him* in the Text, *and him that cometh*, includeth both theſe ſorts of Sinners, and therefore both ſhould freely come.

Queſt. *But where doth Jeſus Chriſt, in all the words of the New Teſtament, expreſly ſpeak to a returning Back-ſlider with words of Grace and Peace? For what you have urged as yet, from the New Teſtament, is nothing but conſequences drawn from this Text. Indeed it is a full Text for carnal ignorant ſinners that come, but to me who am a Back-ſlider, it yieldeth but little Relief.*

Anſw. Firſt, How! but little encouragement from the Text, when it is ſaid, *I will in no wiſe caſt out.* What more could have been ſaid? What is here omitted that might have been inſerted, to make the Promiſe more full and free? Nay, take all the Promiſes in the Bible, all the freeſt Promiſes, with all the variety of expreſſions of what nature or extent ſoever, and they can but amount to the expreſſions of this very Promiſe, *I will in no wiſe caſt out*: I will for nothing, by no means, upon no account, however they have ſinned, however they have back-ſlidden, however they have provoked, caſt out the coming Sinner. But,

Secondly, *Thou ſay'ſt, Where doth Jeſus Chriſt, in all the Words of the* New Teſtament, *ſpeak to a returning*

ning Back-slider with words of Grace and Peace? hat is, under the Name of a Back-slider?

Answ. Where there is such plenty of Examples in receiving Back-sliders, there is the less need of express words to that intent: One Promise, as the Text is, with those examples that are annexed, are instead of many Promises. And besides, I reckon that the Act of receiving is of as much, if not of more encouragement, then is a bare Promise to receive; for receiving is as the Promise, and the fulfilling of it too: So that in the *Old Testament* thou hast the Promise, and in the *New*, the fulfilling of it; and that in divers Examples.

First, In *Peter*. *Peter* denied his Master, once, twice, thrice, and that with an open Oath; yet Christ receives him again without any the least hesitation or stick. Yea, he slips, stumbles, falls again, in down-right Dissimulation, and that to the hurt and fall of many others; but neither of this doth Christ make a Bar to his Salvation, but receives him again at this Return, as if he knew nothing of the fault, *Gal.* 2.

Secondly, The rest of the Disciples, even all of them, back-slide, and leave the Lord Jesus in his greatest straights: *Then all the Disciples forsook him, and fled; they returned* (as he had foretold) *every one to his own, and left him alone*; but this also he passes over as a very light matter: not that it was so indeed in it self, but the abundance of Grace that was in him did lightly *roll* it away; for after his Resurrection, when at first he appeared unto them, he gives them not the least check for their perfidious dealing with him, but salutes them with words of Grace, saying, *All hail, be not afraid, Peace be to you: All Power in Heaven and Earth is given unto me.* True, he rebuked them

for

for their Unbelief, for the which alſo thou deſer the ſame: for it is Unbelief that alone puts Chriſt a his Benefits from us, *Mat.* 26. 56. *Joh.* 16. 52. *Mat.* 2 9, 10, 18. *Luk.* 24. 39. *Mar.* 16. 14.

Thirdly, The Man that after a large Profeſſion lay with his Father's Wife, committed a high Tranſ greſſion, even ſuch an one that at that Day was not heard of, no, not among the Gentiles. Wherefore this was a deſperate Back-ſliding; yet, at his return, he was received, and accepted again to Mercy, 1 *Cor.* 5. 1, 2. 2 *Cor.* 2. 6, 7, 8.

Fourthly, The Thief that ſtole was bid to ſtea no more; not at all doubting, but that Chriſt wa ready to forgive him this Act of Back-ſliding, *Epheſ.* 4. 28.

Now all theſe are Examples, particular Inſtances of Chriſt's readineſs to receive the Back-ſliders to Mercy; and, obſerve it, Examples and Proofs that he hath done ſo, are to our unbelieving Hearts, ſtronger Encouragements than bare Promiſes, that ſo he *will* do. But again, the Lord *Jeſus* hath added to theſe, for the encouragement of returning Back-ſliders, to come to him:

Firſt, A Call to come, and he will receive them, *Rev.* 2. 1, 2, 3, 4, 5, 14, 15, 16, 20, 21, 22. *Chap.* 3. 1, 2, 3, 15, 16, 17, 18, 19, 20, 21, 22. Wherefore New-Teſtament Back-ſliders have encouragement to come.

Secondly, A Declaration of readineſs to receive them that come, as here in the Text, and in many other places, is plain: Therefore, *Set thee up theſe marks, make thee theſe high heaps*, (of the Golden Grace of the Goſpel) *ſet thine heart towards the high-way, even the way that thou wenteſt* (when thou didſt back-ſlide) *turn again*, O *Virgin of* Iſrael; *turn again to theſe thy Cities*, Jer. 31. 21.

And

And him that (*cometh.*) He ſaith not, And him that taketh, that profeſſeth, that maketh a ſhew, a noiſe, or the like, but *him that cometh.* Chriſt will take leave to judge, who, among the many that make a noiſe, they be that indeed are *coming to him.* It is not him that ſaith he *comes,* nor him of whom others affirm that he *comes:* but him that Chriſt himſelf ſhall ſay *doth come*; that is concern'd in this Text. When the Woman that had the Bloudy Iſſue came to him for cure, there were others, as well as ſhe, that made a great buſtle about him, that touched, yea thronged him; Ah, but Chriſt could diſtinguiſh this Woman from them all. *And he looked round about upon them all, to ſee her that had done this thing,* Mar. 25. 26, 27, 28, 29, 30, 31, 32.

He was not concerned with the thronging, or touching of the reſt; for theirs were but accidental, or at beſt, void of that which made her touch acceptable. Wherefore Chriſt muſt be Judge who they be that in Truth are coming to him; *Every Man's way is right in his own Eyes, but the Lord weigheth the Spirits:* It ſtandeth therefore every one in hand to be certain of their coming to Jeſus Chriſt; for as thy Coming is, ſo ſhall thy Salvation be: If thou comeſt indeed, thy Salvation ſhall be indeed; but if thou comeſt but in outward appearance, ſo ſhall thy Salvation be: but of Coming, ſee before, as alſo afterwards in the Uſe and Application.

And him that cometh (to me.)

Theſe words (*to me*) are alſo to be well heeded; for by them, as he ſecureth thoſe that come to him ſo alſo he ſhews himſelf unconcerned with thoſe that in their coming reſt ſhort, to turn aſide to others: For you muſt know, that every one that comes, comes not to Jeſus Chriſt; ſome that come, come to

Moſes,

Moſes, and to his Law, and then take up for L[illegible] with theſe Chriſt is not concerned: with theſe t[illegible] Promiſe hath not to do. *Chriſt is become of* no effect *unto you: whoſo of you are juſtified by the Law ye are fallen from Grace*, Gal. 5. 3, 4. Again, ſome that came, came no farther than the *Goſpel-Ordinances*, and there ſtay; they came not through them to Chriſt: with theſe neither is he concerned; nor will their *Lord, Lord*, avail them any thing in the great and diſmal day. A Man may come to, and alſo go from the Place and Ordinances of Worſhip, and yet not be remembred by Chriſt. *So I ſaw the wicked buried*, ſaid *Solomon*, *who had come and gone from the place of the Holy, and they were forgotten in the City, where they had ſo done; this is alſo Vanity*, Eccl. 8. 10.

(*To me.*) Theſe words therefore are by Jeſus Chriſt very warily put in, and ſerve for *Caution* and *Encouragement*: For *Caution*, leſt we take up in our coming any thing ſhort of Chriſt; and for *Encouragement* to thoſe that ſhall in their coming, come paſt all, till they come to *Jeſus Chriſt*: *And him that cometh to me, I will in no wiſe caſt out.*

Reader, if thou loveſt thy Soul, take this *Caution* kindly at the Hands of *Jeſus Chriſt*. Thou ſeeſt thy Sickneſs, thy Wound, thy Neceſſity of Salvation: Well, go not to King *Jareb*, for he cannot heal thee, nor cure thee of thy Woumd, *Hoſ.* 5. 13. Take the *Caution*, I ſay, leſt Chriſt, inſtead of being a Saviour unto thee, becomes a Lion, a young Lion to tear thee, and go away, *verſ.* 4.

There is a coming, but not to the moſt High: there is a coming, but not with the whole Heart, but as it were feignedly; therefore take the *Caution* kindly, *Jer.* 30. 10. *Hoſ.* 7. 16.

And

And him that cometh (*To me.*) Christ, as a Saviour, will stand alone, because his own Arm alone hath brought Salvation unto him: he will not be joined with *Moses*, nor suffer *John Baptist* to be tabernacled by him: I say they must vanish, for Christ will stand alone, (*Luk.* 9. 28. 36.) yea, God the Father will have it so; therefore they must be parted from him, and a Voice from Heaven must come to bid the Disciples hear, only *the Beloved Son. Christ* will not suffer any Law, Ordinance, Statute, or Judgment to be partners with him in the Salvation of the Sinner. Nay, he saith not, *And him that cometh to my* WORD, *but, and him that cometh to* ME. The Words of *Christ*, even his most blessed and free Promises, such as this in the Text, are not the Saviour of the World; for that is *Christ* himself, *Christ* himself only. The Promises therefore are but to encourage the coming Sinner to come to *Jesus Christ*, and not to rest in them short of Salvation by him.

And him that cometh (*to me,*) the Man therefore that comes aright, casts all things behind his Back, and looketh at (nor hath his expectation from ought but) the Son of God alone, as *David* said, *My Soul, wait thou only upon God, for my expectation is from him: he only is my Rock, and my Salvation; he is my Defence; I shall not be moved*, Psal. 92. 5. His Eye is to *Christ*, his Heart is to *Christ*, and his Expectation is from him, from him only.

Therefore the Man that comes to *Christ*, is one that hath had deep considerations of his own Sins, slighting thoughts of his own Righteousness, and high thoughts of the Bloud and Righteousness of *Jesus Christ*; yea, he sees, as I have said, more vertue in the Bloud of *Christ* to save him, than there is in all his Sins to damn him. He therefore

fore ſetteth Chriſt before his Eyes, there is nothi[ng] in Heaven or Earth, he knows, that can ſave his Sou[l] and ſecure him from the Wrath of God, but Chriſt that is, nothing but his Perſonal Righteouſneſs, an[d] Bloud.

And him that cometh to me, I will (in no wiſe) caſt out. In no wiſe: By theſe words there is ſomething expreſſed; and ſomething implyed. That which is expreſſed, is *Chriſt Jeſus* his unchangeable Reſolution to ſave the coming Sinner; *I will in no wiſe* reject him, or deny him the benefit of my Death and Righteouſneſs. This Word therefore is like that which he ſpeaks of the everlaſting Damnation of the Sinner in Hell-Fire, *he ſhall by no means depart thence*; that is, *never*, never come out again no, not to all Eternity, *Mat.* 5. 25. *Chap.* 25. 46. So that as he that is condemned into Hell-fire, hath no ground of hope for his deliverance thence; ſo him that cometh to *Chriſt*, hath no ground to fear he ſhall ever be caſt in thither.

Thus ſaith the Lord, If Heaven above can be meaſured, or the Foundation of the Earth ſearched out beneath, I will alſo caſt away all the ſeed of Iſrael, *for all that they have done, ſaith the Lord,* Jer. 31. 37.

Thus ſaith the Lord, If my Covenant be not with Day and Night, and if I have not appointed the Ordinances of Heaven and Earth, then will I caſt away the Seed of Jacob. But Heaven cannot be meaſured, nor the Foundations of the Earth ſearched out beneath; his Covenant is alſo with Day and Night, and he hath appointed the Ordinances of Heaven; therefore he will not caſt away the Seed of *Jacob*, who are the coming Ones; but will certainly ſave them from the dreadful Wrath to come. *Jer.* 33. 25, 26. *Chap.* 50. 4, 5. By this therefore it is manifeſt, that it was not the greatne[ſs]

…n, nor the long continuance in it, no nor yet … back-sliding, nor the pollution of thy Nature, …at can put a Bar in against, or be an hindrance of …e Salvation of the coming Sinner: For, if indeed …is could be, then would this solemn and absolute Determination, of the Lord Jesus, of it self fall …o the ground, and be made of none effect: *But …is Counsel shall stand, and he will do all his pleasure:* That is, his Pleasure in this; for his Promise, …his irreversible conclusion ariseth of his Pleasure; …e will stand *to it*, and will fulfill it, because it is *his …leasure.*

Suppose that one Man had the Sins, or as many Sins as an hundred; and another should have an hundred times as many as he; yet if they come, this word, *I will in no wise cast out*, secures them both alike.

Suppose a Man hath a desire to be saved, and for that purpose is coming in truth to *Jesus Christ*, but he, by his debauched Life, has damned many in Hell: why the door of Hope is by these words set as open for him, as it is for him that hath not the thousandth part of his Transgressions: *And him that cometh to me I will in no wise cast out.*

Suppose a Man is coming to *Christ* to be saved, and hath nothing but Sin, and an ill-spent Life to bring with him: Why, let him come, and welcome to Jesus Christ, *And he will in no wise cast him out*, Luke 7. 41. Is not this Love that passeth knowledge? Is not this Love the wonderment of Angels? And is not this Love worthy of all acceptation at the Hands and Hearts of all coming Sinners.

Secondly, That which is implied in the words is,

First, *The coming Souls have those that continually lie at Jesus Christ, to cast them off.*

Secondly,

Secondly, *The coming Souls are afraid, that will prevail with Christ to cast them off.*

For these Words are spoken to satisfie us, and stay up our Spirits against these two dangers: *I in no wise cast out.*

First, For the first, *Coming Souls have those that continually lie at Jesus Christ to cast them off.*

And there are three things that thus bend themselves against the coming Sinner.

First, There is the *Devil*, the Accuser of the Brethren, that accuses them before God, day and night, *Revel.* 12. 10. This Prince of Darkness is unwearied in this work; he doth it, as you see, day and night, that is, without ceasing: He continually puts in his Caveats against thee, if so be, he may prevail. How did he ply it against that good Man *Job*, if possibly he might have obtained his destruction in Hell-fire? He objected against him that he served not God for nought, and tempted God to put forth his hand against him; urging, that if he did it, he would curse him to his Face; and all this, as God witnesseth, *He did without a cause*, Job 1. 9, 10, 11. *chap.* 2. 4, 5. How did he ply it with Christ against *Joshua* the High-Priest? *And he shewed me Joshua*, said the Prophet, *the High-Priest, standing before the Angel of the Lord, and Satan standing at his right hand to resist him*, Zech. 3. *To resist him*, that is, to prevail with the Lord Jesus Christ to resist him: Objecting, the uncleanness and unlawful Marriage of his Sons with the Gentiles; for this was the crime that Satan laid against them, *Ezra* 10. 18. Yea, and for ought I know, *Joshua* was also guilty of the Fact; but if not of that, of Crimes no whit inferiour; *for he was cloathed with filthy Garments, as he stood before the Angel*: neither is he one word to say in Vindication of himself,

gain

all that this wicked One had to say against
But notwithstanding that, he came off well;
he might for it, thank a good Lord Jesus, be-
e he did not resist him; but contrariwise took
is cause, pleaded against the Devil, excusing his
rmity; and put justifying Robes upon him before
Adversaries Face.

And the Lord said unto Satan, The Lord Rebuke thee, Satan, even the Lord that hath chosen Jerusalem, *buke thee. Is not this a Brand pluckt out of the Fire? d he answered and spake to those that stood before , saying, Take away the filthy Garment from him; d to him he said, Behold, I have caused thine Iniities to pass from thee, and will cloath thee with change Raiment.*

Again, how did Satan ply it against *Peter*, when desired to have him, that he might sift him Wheat? that is, if possible, sever all Grace from Heart, and leave him nothing but Flesh and th, to the end he might make the Lord Jesus ath and abhor him: *Simon, Simon, said Christ, Sa- hath desired to have you, that he might sift you Wheat.* But did he prevail against him? No, *I have prayed for thee, that thy Faith fail not.* who should say, *Simon*, Satan hath desired me t I would give thee up to him, and not only e, but all the rest of thy Brethren (for that the rd *you* imports;) but I will not leave thee in his d, I have prayed for thee, thy Faith shall not : I will secure thee to the Heavenly Inheritance, 22. 30, 31, 32.

econdly, As Satan, *so every Sin*, of the coming er, comes in with a Voice against him, if perthey may prevail with Christ to cast off the When *Israel* was coming out of *Egypt* to *an*, how many times had their Sins thrown them

them out of the Mercy of God, had not [illegible] a Type of Christ, stood in the Breach to turn [illegible] his Wrath from them, *Psal.* 106. 23. Our Iniqui[ties] teſtifie againſt us; and would certainly prevail aga[inſt] us, to our utter Rejection and Damnation, had [we] not an Advocate with the Father, Jeſus Chriſt [the] Righteous, 1 *Joh.* 2. 1, 2.

The Sins of the old World cryed them down [to] Hell; the Sins of *Sodom* fetched upon them F[ire] from Heaven, which devoured them; the Sins of [the] *Ægyptians* cryed them down to Hell, becauſe the[y] came not to Jeſus Chriſt for Life. Coming Si[n]ner, thy Sins are no whit leſs than any; Nay, pe[r]haps they are as big as all theirs: Why is it then th[at] thou liveſt when they are dead, and that thou ha[ſt] a Promiſe of Pardon when they had not? *Why, thou art coming to Jeſus Chriſt*, and therefore Sin ſhall no[t] be thy ruine.

Thirdly, As *Satan* and *Sin*, ſo the Law of *Moſes* as it is a Perfect Holy Law, hath a Voice again[ſt] you before the Face of God. *There is one that accuſeth you, even* Moſes's *Law*, Joh. 5. Yea, it accuſeth all Men of Tranſgreſſion, that have ſinned [a]gainſt it; for as long as Sin is Sin, there will be Law to accuſe for Sin: but this Accuſation ſhall no[t] prevail againſt the coming Sinner; becauſe 'tis Chri[ſt] that dyed, and that ever lives, to make Interceſſion for them that *Come to him by him*, Rom. Heb. 7. 25.

Theſe things, I ſay, do accuſe us before Chri[ſt] Jeſus; yea, and alſo to our own Faces, if perha[ps] they might prevail againſt us. But theſe words, *will in no wiſe caſt out*, ſecureth the coming Sinn[er] from them all.

The Coming Sinner is not ſaved becauſe there none that comes in againſt him; but becauſe

Lo[rd]

Jesus will not hear their Accusations; will not cast out the Coming Sinner.

When *Shimei* came down to meet King *David*, and to ask Pardon for his Rebellion; up starts *Abishai*, and puts in his Caveat, saying, *Shall not* Shimei *dye for this?* This is the case of him that comes to Christ; He hath this *Abishai*, and that *Abishai* that presently steps in against him, saying, Shall not this Rebel's Sin destroy him in Hell? Read farther; *But* David *answered, What have I to doe with you, ye Sons of* Zerviah, *that you should this Day be Adversaries to me? Shall there any Man be put to death this day in* Israel, *for do not I know that I am King this Day over* Israel? 2 *Sam.* 19. 16, 17, 18, 19, 20, 21, 22.

This is Christ's Answer by the Text, to all that accuse the coming *Shimei*'s; What have I to do with you, that accuse the coming Sinners to me? I count you Adversaries, that are against my shewing Mercy to them. Do not I know, that I am exalted this day to be King of Righteousness, and King of Peace? *I will no wise cast them out.*

Secondly, But again, these words do closely imply, that the coming Souls are afraid, that these Accusers will prevail against them, as is evident, because the Text is spoken for their Relief and Succour: For that need not be, if they that are coming, were not subject to fear, and despond upon this account: Alas; there is a Guilt, and the Curse lies upon the Conscience of the coming Sinner!

Besides, he is conscious to himself, what a Villain, what a Wretch he hath been against God and Christ. Also he now knows, by woful experience, how he hath been at *Satan*'s Beck, and at the motion of every Lust. He hath now also new Thoughts of the Holiness and Justice of God: Also, he feels, that

that he cannot forbear ſinning againſt him: *For the Motions of Sin, which are by the Law, doth ſtill work in his Members, to bring forth fruit unto death.* (Rom. 7.) But none of this needs be, ſince we have ſo Good, ſo Tender-hearted, and ſo Faithful a *Jeſus* to come to; who will rather overthrow Heaven and Earth, than ſuffer a tittle of this Text to fail: *And him that cometh to me, I will in no wiſe caſt out.*

Now, We have yet to enquire into Two things that lie in the Words, to which there hath been nothing ſaid: As,

1. *What it is to caſt out.*

2. *How it appears that Chriſt hath Power to ſave or caſt out.*

For the firſt of theſe, *What it is to caſt out.* To this I will ſpeak,

1. Generally.

2. More particularly.

More generally;

Firſt, To *caſt out* is, to ſlight and deſpiſe, and contemn; as it is ſaid of *Saul*'s Shield, *it was vilely caſt away*; that is, ſlighted and contemned. Thus it is with the Sinners that come not to Jeſus Chriſt: He ſlights, deſpiſes and contemns them; that is, *Caſts them away*, 2 Sam. 1. 2.

Secondly, Things caſt away are reputed as menſtruous Cloaths, and as the Dirt of the Street, *Iſa.* 30. 22. *Pſal.* 18. 42. *Matt.* 5. 13. *Chap.* 15. 17. And thus it ſhall be with the Men that come not to Jeſus Chriſt, they ſhall be counted as Menſtruous, and as the Dirt in the Streets.

Thirdly, To be caſt out, or off; it is to be abhorred, not to be pitied; but to be put to a perpetual Shame, *Pſal.* 44. 9. *Pſal.* 89. 38. *Amos* 1. 11.

But more particularly, To come to the Text: The *casting out* here mentioned, is not limited to this, or the other Evil; Therefore it must be extended to the most extreme and utmost Misery; Or thus.

He that cometh to Christ, shall not want any thing that may make him Gospelly-happy in this World, or that which is to come; Nor shall he want any thing, that cometh not, that may make him spiritually and Eternally Miserable.

But farther, As it is to be generally taken, so it respecteth things that shall be hereafter.

For the things that are now, they are either,

1. More General.
2. Or more Particular.

First, More general, thus,

It is *To be cast out*, of the Presence and Favour of God.

Thus was *Cain cast out*, *Thou hast driven* (or cast) *me out this day*, *from thy face* (that is, from thy Favour) *shall I be hid.* A dreadfull Complaint! but the Effect of a more dreadfull Judgment! *Gen.* 4. 13. 14. *Jer.* 23. 39. *Chro.* 28. 9.

Secondly, *To be cast out*, is to be cast out of God's Sight; God will look after them no more, care for them no more; nor will he watch over them anymore for good, (*2 Kings.* 17. 20. *Jer.* 7. 15.) Now they that are so, are left like Blind-men, to wander and fall into the Pit of Hell. This therefore is also a sad Judgment! Therefore, here is the Mercy of him that *Cometh* to Christ, He shall not be left to wander at Uncertainties. The Lord Jesus Christ will keep him, as a Shepherd doth his Sheep, *Psal.* 23. *Him that cometh to me, I will in no wise cast out.*

Thirdly, *To be cast out*, is to be denyed a place in God's House, and to be left as Fugitives and Vagabonds

bonds, to paſs a little time away in this miſerable [illegible] and after that to go down to the Dead, *Gal.* 4. 30. *Gen.* 4. 13, 14. *Chap.* 21. 10. Therefore here is the benefit of him that cometh to *Chriſt*, He ſhall not be denyed a Place in God's Houſe. They ſhall not be left like Vagabonds in the World, *Him that cometh to me, I will in no wiſe caſt out.* See *Prov.* 14. 26. *Iſaiah* 56. 3, 4, 5. *Epheſ.* 2. 19, 20, 21, 22. 1 *Cor.* 3. 21, 22, 23.

Fourthly, In a Word, *To be caſt out*, is to be rejected as are the Fallen Angels: For their eternal Damnation began at their being caſt down from Heaven to Hell. So then, *Not to be caſt out*, is to have a Place, a Houſe and Habitation there; and to have a ſhare in the Privileges of elect Angels.

Theſe Words therefore, *I will not caſt out*, will prove great Words one Day, to them that come to Jeſus Chriſt, 2 *Pet.* 2. 4. *Joh.* 21. 31. *Luke* 20. 35.

Secondly, and more particularly.

Firſt, Chriſt hath Everlaſting Life for him that cometh to him, and he ſhall never periſh; *for he will in no wiſe caſt him out*: But for the reſt, they are rejected, *caſt out*, and muſt be damned, *Joh.* 10. 27, 28.

Secondly, Chriſt hath Everlaſting Righteouſneſs, to cloath them with, that come to him, and they ſhall be covered with it, as with a Garment but the reſt ſhall be found in the filthy Rags of their own ſtinking Pollutions, and ſhall be wrapt up in them, as in a Winding-Sheet, and ſo bear their Shame before the Lord, and alſo before the Angels, *Dan.* 9. 24. *Iſaiah* 57. 21. *Revel.* 3. 4, 18. *Chap.* 19. 16.

Thirdly, Chriſt hath precious Bloud, that like an open Fountain, ſtands free for him to waſh in, that comes to him for Life, *And he will in no wiſe caſt him out*: But they that come not to him are [illegible]

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rom a Share therein, and are left to irefull Ven-
nce for their ſins, *Zech.* 13. 1. 1 *Pet.* 1. 18, 19.
ohn 13. 8. *Chap.* 3. 36.

Fourthly, Chriſt hath precious Promiſes, and they ſhall have a ſhare in them, that come to him for Life. *For he will in no wiſe caſt them out*: But they that come not, can have no ſhare in them, becauſe they are true onely in him; For in him, and onely in him, all the Promiſes are *Yea* and *Amen*. Wherefore they that come not to him, are no whit the better for them, *Pſal.* 50. 16. 2 *Cor.* 1. 20, 21.

Fifthly, Chriſt hath alſo fulneſs of Grace in himſelf, for them that come to him for Life, *And he will in no wiſe caſt them out*: But thoſe that come not unto him, are left in their graceleſs State, and as Chriſt leaves them, Dear. Hell and Judgment finds them. *He that findeth me* (ſaith Chriſt) *findeth Life, and ſhall obtain favour of the Lord: but he that ſins againſt me wrongeth his own Soul. All that hate me, love Death*, Prov. 8. 33. 34. 36.

Sixthly, Chriſt is an Interceſſor, and ever liveth to make Interceſſion for them that come to God by him: *But their Sorrows ſhall be multiplied, that haſten after another* (or other) *Gods*, (their ſins and Luſt:) *Their Drink-Offerings will he not offer, nor take up their Names into his Lips*, Pſal. 16. 4. Heb. 7. 25.

Seventhly, Chriſt hath wonderful Love, Bowels, and Compaſſion for thoſe that come to him: For *he will in no wiſe caſt them out*. But the reſt will find him a Lyon Rampant, he will one Day, tear them all to pieces. Now *Conſider this* (ſaith he) *ye that forget God, leſt I tear you in pieces, and there be none to deliver you*, Pſal. 50. 22.

Eighthly, Chriſt is known by, and for whoſe ſake thoſe that come to him, have their Perſons and Performances accepted of the Father: *And he will in no*

wiſe caſt them out: But the reſt muſt fly to the Rocks and Mountains for ſhelter, but all in vain, to hide them from his Face, and Wrath, *Rev.* 6. 15, 16, 17.

But again, Theſe Words (*caſt out*) have a ſpecial Look to what will be hereafter, even at the Day of Judgment: For then, and not till then, will be the great *Anathema* and *Caſting out*, made manifeſt, even manifeſt by Execution. Therefore, here to ſpeak to this, and that under theſe Two Heads. As,

1. *Of the caſting out it ſelf.*

2. *Of the Place into which they ſhall be caſt, that ſhall then be caſt out,*

Firſt, *The Caſting out it ſelf,* ſtandeth in Two Things:

1. In a Preparatory Work.

2. In the manner of Executing the Act.

The Preparatory Work ſtandeth in theſe Three Things.

Firſt, It ſtandeth in their Separation, that have not come to him, from them that have; at that Day. Or thus, At the Day of the great *caſting out*, thoſe that have not (*now*) come to him, ſhall be ſeparated from them that have; for them that have, *He will not caſt out. When the Son of Man ſhall come in his Glory, and all the Holy Angels with him, then he ſhall ſit upon the Throne of his Glory, and before him ſhall be gathered all Nations, and he ſhall ſeparate them one from another, as a Shepherd divideth the Sheep from the Goats*, Mat. 25. 31, 32.

This dreadful Separation therefore ſhall then be made betwixt them that (*now*) come to Chriſt, and them that come not: And good Reaſon; for ſince they would not with us come to him, *now* they have time; why ſhould they ſtand with us, when Judgment is come.

Secondly,

Secondly, They shall be placed before him according to their condition; they that have come to him in great Dignity, even at his Right-hand; *For he will in no wise cast them out*: But the rest shall be set at his Left-hand; the place of disgrace and shame, for they did not come to him for Life.

Distinguished also shall they be by fit Terms: Those that come to him he calleth *Sheep*, but the rest are *Frowish Goats*. *And he shall separate them one from another, as the Shepherd divideth the Sheep from the Goats*; and the *Sheep will he set on the Right-hand*, (next Heaven-Gate, for they came to him) *But the Goats on the Left*, to go from him into Hell, because they are not of his Sheep

Thirdly, Then will Christ proceed to Conviction of those that came not unto him, and will say, *I was a Stranger, and ye took me not in*, or did not come unto me. Their excuse of themselves he will slight as dirt, and proceed to their final Judgment. Now when these wretched Rejectors of Christ shall thus be set before him in their Sins and convicted; this is the Preparatory Work upon which follows the manner of executing the Act which will be done.

First, In the Presence of all the Holy Angels.

Secondly, In the Presence of all them that in their *Life-time* came to *him*, by saying unto them, *Depart from me ye cursed into everlasting Fire, prepared for the Devil and his Angels*, with the Reason annexed to it: For you were cruel to me and mine, particularly discovered in these Words: *For I was an hungred, and ye gave me no meat; thirsty, and ye gave me no drink; I was a Stranger, and ye took me not in; naked, and ye cloathed me not; sick and in Prison, and ye visited me not*, Mat. 25, 41, 42, 43.

Lastly, Now it remains that we speak of the Fire into which these shall be cast, which in the general you have heard already, to wit, the Fire prepared for the Devil and his Angels: but in particular, it is thus described:

First, It is called *Tophet*: *For* Tophet *is ordained of old, yea, for the King* (the Lucifer) *it is prepared, he hath made it deep and large, the Pile thereof is Fire and much Wood, the Breath of the Lord like a stream of Brimstone doth kindle it*, Isa. 30. 32.

Secondly, It is called *Hell*. *It is better for thee to enter into Life, halt or lame, than having two Feet to be cast into Hell*, Mar. 9 45.

Thirdly, It is called *the Wine-press of the Wrath of God*: *And the Angel thrust in his Sickle into the Earth, and gathered the Vine of the Earth* (that is, them that did not come to Christ) *and cast them into the great Wine-press of the Wrath of God*. Rev. 14. 19.

Fourthly, It is called *a Lake of Fire*. *And whosoever was not found written in the Book of Life, was cast into the Lake of Fire*, Rev. 20. 15.

Fifthly, It is called a *Pit*. *Thou hast said in thy Heart, I will ascend into Heaven, I will exalt my Throne above the Stars of God, I will sit also upon the Mount of the Congregation, in the sides of the North* ——— *Yet thou shalt be brought down to Hell, to the sides of the* Pit. Isa. 14 13, 14, 15.

Sixthly, It is called a *bottomless Pit, out of which the Smoak and the Locusts came, and into which the great Dragon was cast*; and it is called *bottomless*, to shew the endlessness of the fall that they will have into it that come not in the acceptable time to Jesus Christ. Rev. 9. 1, 2. *Chap.* 20. 3.

Seventhly, It is called *Outer Darkness*: *Bind him Hand and Foot, and cast him into Outer Darkness*

cast ye the unprofitable Servant into Outer Darkneſs, there ſhall be Weeping and Gnaſhing of Teeth, Matt. 22. 13. *Chap.* 25. 13.

Eighthly, It is called *a Furnace of Fire*. *As therefore the Tares are gathered and burned in the Fire, ſo ſhall it be in the end of this World: The Son of Man ſhall ſend forth his Angels, and he ſhall gather out of his Kingdom all things that offend, and them that do Iniquity, and ſhall caſt them into a Furnace of Fire, there ſhall be Wailing and Gnaſhing of Teeth*: And again, *So ſhall it be in the End of the World, the Angels ſhall come forth and ſever the Wicked from among the Juſt, and ſhall caſt them into a Furnace of Fire; there ſhall be Wailing and Gnaſhing of Teeth*, Matth. 13. 41, 42, 43, 48, 49, 50.

Laſtly, It may not be amiſs, if in the Concluſion of this, I ſhew in few Words, to what the things that torment them in this State, are compared. Indeed ſome of them have been occaſionally mentioned already; as that they are compared,

Firſt, To Wood that burneth.

Secondly, To Fire.

Thirdly, To Fire and Brimſtone: But,

Fourthly, It is compared to a Worm, a gnawing Worm, a never dying gnawing Worm: *They are caſt into Hell, where their Worm dieth not*, Mark 9. 44.

Fifthly, It is called *unquenchable Fire*: *He will gather his Wheat into his Garner; But will burn up the Chaff with unquenchable fire*, Matth. 3. 12. Luke 3. 17.

Sixthly, It is called *everlaſting Deſtruction*. *The Lord Jeſus ſhall deſcend from Heaven with his mighty Angels in flaming fire, taking Vengeance on them that know not God; and that they obey not the Goſpel of our Lord Jeſus Chriſt, who ſhall be puniſhed with everlaſting*

laſting Deſtruction from the preſence of the Lord, ... from the Glory of his Power, 2 Theſ. 1. 7, 8, 9.

Seventhly, It is called, *Wrath without mixture*, and is given them in the Cup of his Indignation. *If any Man worſhip the Beaſt, and his Image, and receive his Mark in his Forehead, or in his Hand, the ſame ſhall drink of the Wrath of God, which is poured out without mixture, in the Cup of his Indignation, and he ſhall be tormented with Fire and Brimſtone in the preſence of the Holy Angels, and in the preſence of the Lamb*, Rev. 14. 9, 10.

Eighthly, It is called the ſecond Death. *And Death and Hell were caſt into the Lake of Fire, this is the ſecond Death. Bleſſed and holy is he that hath part in the firſt Reſurrection, on ſuch the ſecond Death hath no power*, Rev. 20. 14. *Cap.* 2. 6.

Ninthly, It is called *Eternal Damnation. But he that ſhall blaſpheme againſt the Holy Ghoſt, hath never forgiveneſs, but is in Danger of Eternal Damnation.*

Oh! Theſe three Words!
Everlaſting Puniſhment!
Eternal Damnation!
And *for Ever and Ever.*

How will they gnaw and eat up all the expectation of the end of the Miſery of the Caſt-away ſinners. *And the Smoak of their Torment aſcended up for Ever and Ever, and they have no reſt Day nor Night*, &c. Rev. 14. 11.

Their Behaviour in Hell is ſet forth by Four things as I know of.

1. By calling for help and relief in vain.
2. By Weeping.
3. By Wailing.
4. By Gnaſhing of Teeth.

And

which could not be, if he were not anointed by him to this very End, and alſo if his Works and Undertakings were not accepted of him as conſidered a Saviour, *Rom.* 3. 24, 25. 2 *Cor.* 5. 18, 19, 20, 21.

Fifthly, God hath already received Millions of Souls, into his Paradice, becauſe they have received this Jeſus for a Saviour; and is reſolved to cut them off, and to caſt them out of his preſence, that will not take him for a Saviour, *Heb.* 12. 22, 23, 24, 25, 26.

I intend brevity here; therefore a word to the Second, and ſo conclude,

How it appears that he hath power to caſt out.

This appears alſo by what follows:

Firſt, The Father (for the Service that he hath done him as a Saviour) hath made him Lord of all, even Lord of Quick and Dead. *For to this End Chriſt both died, and roſe, and revived, that he might be Lord both of the dead and living*, Rom. 14. 9.

Secondly, The Father hath left it with him to quicken whom he will, to wit, with ſaving Grace and to caſt out whom he will, for their Rebellion againſt him, *John* 5. 21.

Thirdly, The Father hath made him Judge of Quick and Dead, hath committed all Judgment unto the Son, and appointed that all ſhould honour the Son, even as they honour the Father, *John* 22. 5, 23.

Fourthly, God will judge the World by this Man; the day is appointed for Judgment, and he is appointed for Judge. *He hath appointed a day in the which he will judge the World in Righteouſneſs, by that Man*, Acts 17. 31, 32.

Therefore we muſt all appear before the Judgment Seat of Chriſt, that every one may receive for the things done in the Body, according to what they have done. If they have cloſed with him, Her-

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ven and Salvation; if they have not, Hell and Damnation.

And for theſe Reaſons he muſt be Judge.

Firſt, Becauſe of his Humiliation, becauſe of his Father's Word he humbled himſelf, and he became obedient unto Death, even the Death of the Croſs: *Therefore God hath highly exalted him, and given him a Name above every Name; that at the Name of Jeſus every knee ſhould bow; both of things in Heaven, and things on Earth, and things under the Earth; and that every Tongue ſhould confeſs that Jeſus Chriſt is the Lord, to the Glory of God the Father.*

This hath reſpect to his being Judge, and his ſitting in Judgment upon Angels and Men, *Phil.* 2. 7, 8, 9, 10, 11.

Secondly, That all Men might honour the Son, even as they honour the Father. *For the Father judgeth no Man, but hath committed all Judgment unto the Son; that all Men ſhould honour the Son, even as they honour the Father*, Joh. 5. 22, 23.

Thirdly, Becauſe of his Righteous Judgment, this Work is fit for no Creature; it is only fit for the Son of God. For he will reward every Man according to his ways, *Rev.* 2. 2.

Fourthly, Becauſe he is the Son of Man. He hath given him Authority to execute Judgment alſo, becauſe he is the Son of Man, *Joh.* 5. 27.

Thus have I in brief paſſed through this Text by way of Explication; my next Work is to ſpeak to it by way of Obſervation: But I ſhall be alſo as brief in that, as the nature of the thing will admit.

All that the Father giveth me, ſhall come to me; and him that cometh to me, I will in no wiſe caſt out; Joh. 6. 37.

And now come to ſome Obſervations, and a little briefly to ſpeak to them, and then conclude the whole.

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The Words thus explained, afford us many; some of which are these:

First, *That God the Father, and Christ his Son, are two distinct Persons in the Godhead.*

Secondly, *That by them* (not excluding the Holy Ghost) *is contrived, and determined the Salvation of fallen Mankind.*

Thirdly, *That this contrivance, resolved it self into a Covenant between these Persons in the Godhead, which standeth in giving, on the Fathers part; and receiving on the Sons.* All that the Father *giveth me*, &c.

Fourthly, *That every one that the Father hath given to Christ* (*according to the mind of God in the Text*) *shall certainly come to him.*

Fifthly, *That coming to Jesus Christ, is therefore not by the Will, Wisdom, or Power of Man: but by the Gift, Promise, and drawing of the Father.* (All that the Father giveth me, shall come.)

Sixthly, *That Jesus Christ will be careful to receive, and will not in any wise reject those that come, or are coming to him.* (And him that cometh to me, I will in no wise cast out)

There are, besides these, some other Truths implied in the Words. As,

Seventhly, *They that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them.*

Eighthly, *Jesus Christ would not have them, that in Truth are coming to him, once think that he will cast them out.*

These Observations lie all of them in the Words, and are plentifully confirmed by the Scriptures of Truth; but I shall not at this time speak to them all, but shall pass by the first, second, third, fourth and sixth, partly, because I design brevity, and partly, because they are touched upon, in the Explicatory part of the Text. I shall therefore begin with the

Fifth

Fifth Obſervation, and ſo make that the firſt in order, in the following Diſcourſe.

Firſt then, *Coming to Chriſt is not by the Will, Wiſdom or Power of Man, but by the Gift, Promiſe, and Drawing of the Father.* This Obſervation ſtandeth of Two Parts:

Firſt, That coming to Chriſt is not by the Will, Wiſdom, or Power of Man.

Secondly, But by the Gift, Promiſe, and Drawing of the Father.

That the Text carrieth this Truth in its Boſom you will find if you look into the Explication of the firſt part thereof before; I ſhall therefore here follow the Method propounded, *viz.* ſhew,

First, *That coming to Chriſt is not by the Will, Wiſdom, or Power of Man: This is true*, becauſe the Word doth poſitively ſay it is not.

Firſt, It denyeth it to be holy by the Will of Man. *Not of Bloud, nor of the will of the Fleſh, nor of the will of Man.* And again, *It is not of him that willeth, nor of him that runneth*, Joh. 1. 13 Rom. 9. 16.

Secondly, It denieth it to be of the Wiſdom of Man as is manifeſt from theſe Conſiderations:

Firſt, *In the Wiſdom of God it pleaſed him, that the World by Wiſdom ſhould not know him.* Now if by their Wiſdom they cannot know him, it follows, by that Wiſdom, they cannot come unto him; for coming to him, is not before, but after ſome knowledge of him, 1 *Cor.* 1. 21. *Acts* 13. 27. *Pſal.* 9. 10.

Secondly, The Wiſdom of Man, in God's Account as to the Knowledge of Chriſt, is reckoned Fooliſhneſs. *Hath not God made Fooliſh the Wiſdom of this World*: And again, *The Wiſdom of this World is Fooliſhneſs with God.*

If God hath made Fooliſh the Wiſdom of the World; and again, if the Wiſdom of this World

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foolishness with him, then verily it is not likely, that by that, a Sinner should become so Prudent, as to come to Jesus Christ; especially if you consider,

Thirdly, That the Doctrine of a crucified Christ, and so of Salvation by him, is the very thing that is counted Foolishness to the Wisdom of the World; Now, if the very Doctrine of a crucified Christ be counted Foolishness by the Wisdom of this World, it cannot be, that by that Wisdom a Man should be drawn out, in his Soul, to come to him, 1 *Cor.* 1. 20. *Chap.* 2. 14. *Chap.* 3. 19. *Chap.* 1. 18, 23.

Fourthly, God counted the Wisdom of this World one of his greatest Enemies, therefore by that Wisdom no Man can come to Jesus Christ. For it is not likely that one of God's greatest Enemies, should draw a Man to that which best of all pleaseth God, as coming to Christ doth. Now, that God counteth the Wisdom of this World one of his greatest Enemies, is evident,

First, For that it casteth the greatest contempt upon his Son's undertaking, as afore is proved, in that he counts his Crucifixion foolishness: Though that be one of the highest Demonstrations of Divine Wisdom, *Ephes.* 1. 7, 8.

Secondly, Because God hath threatned to destroy it, and bring it to nought, and cause it to perish; which surely he would not do, was it not an Enemy, would it direct Men to, and cause them to close with Jesus Christ. See *Isa.* 29. 14. 1 *Cor.* 1. 19.

Thirdly, He hath rejected it from helping in the Ministry of his Word, as a fruitless business, and a thing that comes to nought, 1 *Cor.* 2. 4, 6, 12, 13.

Fourthly, Because it causeth to perish those that [illegible] it, and pursue it, 1 *Cor.* 1. 18, 19.

Fifthly, And God has proclaimed, *That if any Man be wise in this World*, he must be a Fool in the

the Wiſdom of this World, and that's the way to be wiſe in the Wiſdom of God. *If any man will be wiſe in this world, let him become a fool, that he may be wiſe. For the wiſdom of this world is fooliſhneſs with God*, 1 Cor. 3. 18, 19, 20.

Thirdly, *Coming to* Chriſt, *is not by the power of Man.* This is evident, partly,

Firſt, From that which goeth before: For Man's power, in the putting forth of it, in this matter, is either ſtirred up by Love, or ſenſe of Neceſſity; but the wiſdom of this World neither gives Man love to, or ſenſe of a need of Jeſus Chriſt; therefore his Power lieth ſtill, *as from that.*

Secondly, What Power has he *that is dead*; as every natural Man ſpiritual is; even dead in Treſpaſſes and Sins? Dead, even as dead to God's New Teſtament things, as he that is in his Grave, is dead to the things of this World. What Power hath he then, whereby to come to *Jeſus Chriſt*, John 5. 25. Epheſ. 2. 1. Col. 2. 13.

Thirdly, God forbids the mighty Man's glory in his ſtrength, and ſays poſitively, *By ſtrength ſhall no Man prevail*; and again, *Not by might, nor by power, but my ſpirit, ſaith the Lord*, Jer. 9. 23, 24. 1 Sam. 2. 9. Zech. 4. 6. 1 Cor. 27. 28, 29, 30, 31.

Fourthly, *Paul* acknowledgeth that Man; nay, converted Man of himſelf, hath not a ſufficiency of Power in himſelf *to think a good thought*; if not to do that which is leaſt, *for to think is leſs than to come*; then no Man by his own Power can come to *Jeſus Chriſt*, 2 Cor. 3. 5.

Fifthly, Hence we are ſaid to be made willing come, by the Power of God; to be raiſed fro ſtate of Sin, to a ſtate of Grace, by the Powe God; and to believe, that is, to come, through th ceeding working of his mighty Power, *Pſal.* 110.

12. *Ephes.* 1. 18, 20. See also *Job.* 46. 14.

But this needed not, if either Man had power or will to come; or so much as graciously to think of being willing to come (of themselves) to *Jesus Christ*.

I should now come to the Proof of the second Part of the Observation, but that is occasionally done already, in the Explicatory part of the Text; to which I referr the Reader: For I shall here only give thee a Text or Two more to the same purpose, and so come to the Use and Application.

First, It is expresly said, *No Man can come to me, except the Father which hath sent me, draw him.* By this Text, there is not only insinuated, that in Man is want of Power, but also of Will, to come to Jesus Christ, they must be drawn, they come not if they be not drawn: and observe, it is not Man, no nor all the Angels in Heaven that can draw one Sinner to Jesus Christ. *No Man cometh to me, except the* Father, *which hath sent me, draw him*, Joh. 6. 44.

Secondly, Again, *No Man can come to me, except it were given him of my* Father, *Joh.* 6. 65. It is an Heavenly Gift that maketh Man come to *Jesus Christ*.

Thirdly, Again, *It is written in the Prophets they shall be all taught of God; every one therefore that hath heard and learned of the* Father *cometh to me*, Joh. 6. 45.

I shall not enlarge, but shall make some Use and Application, and so come to the next Observation.

First, Is it so, *Is coming to Jesus Christ, not by the will, wisdom or power of Man, but by the Gift, Promise, and Drawing of the Father*? Then they are to blame that cry up the will, wisdom, and power of Man; as things sufficient to bring Men to Christ.

There are some Men who think they may not be contradicted, when they plead for the Will, Wisdom, and Power of Man, in reference to the things that are of the Kingdom of Christ: But I will say to such

ſuch a Man, he never yet came to underſtand [illegible] himſelf is, what the Scripture teacheth concer[illegible] him: Neither did he ever know, what coming [illegible] Chriſt is, by the Teaching Gift, and drawing of t[illegible] Father. He is ſuch a one that hath ſet up God's En[illegible] my in oppoſition to him, and that continueth in ſuc[illegible] Acts of defiance; and what his end without a ne[illegible] Birth will be, the Scripture teacheth alſo: But w[illegible] will paſs this.

Secondly, Is it ſo? Is coming to Jeſus Chriſt, by th[illegible] Gift, Promiſe, and Drawing of the Father, then le[illegible] Saints here learn, to aſcribe their coming to Chri[illegible] to the Gift, Promiſe, and Drawing of the Fathe[illegible] Chriſtian Man, bleſs God, who hath given thee t[illegible] Jeſus Chriſt, by Promiſe; and again, bleſs God f[illegible] that he hath Drawn thee to him. And why is it thee[illegible] Why not another? O that the Glory of Electing Lov[illegible] ſhould reſt upon thy Head, and that the Glory of th[illegible] Exceeding Grace of God ſhould take hold of th[illegible] Heart, and bring thee to *Jeſus Chriſt*.

Thirdly, Is it ſo? That coming to Chriſt is by th[illegible] Father, as aforeſaid? then this ſhould teach us to ſ[illegible] a high eſteem upon *them that are indeed coming t[illegible] Jeſus Chriſt*: I ſay, an high Eſteem on Them, for th[illegible] ſake of him, by vertue of whoſe Grace they are mad[illegible] to come to *Jeſus Chriſt*.

We ſee, that when Men, by the help of huma[illegible] Abilities, do arrive at the Knowledge of, and bring t[illegible] paſs that which, when done, is a Wonder to th[illegible] World; how he that did it is eſteemed and com[illegible] mended. Yea, how are his Wits, Parts, Induſtr[illegible] and Unweariedneſs in all, admired, and yet the M[illegible] as to this is but of the World, and his Work the [illegible] fect of natural Ability: The things alſo attained [illegible] him, end in Vanity and Vexation of Spirit. Furth[illegible] perhaps in the purſuit of theſe his Atchievements, [illegible]

ſi[illegible]

s against God, wastes his time vainly, and at long run loses his Soul by neglecting of better things: Yet he is admired! But I say, if this Man's parts, labour, diligence, and the like, will bring him to such applause and esteem in the World; what esteem should we have of such an one that is by the Gift, Promise, and Power of God, coming to Jesus Christ.

First, This is a Man with whom God is, in whom God works and walks; a Man whose motion is governed and steered by the mighty hand of God, and the effectual working of his Power, *Here's a Man!*

Secondly, This Man, by the Power of God's might, which worketh in him, is able to cast a whole World behind him, with all the lusts, and pleasures of it; and to charge through all the difficulties that Men and Devils can set against him; *Here's a Man!*

Thirdly, This Man is travelling to Mount *Zion*, the Heavenly *Jerusalem*: The City of the living God, and to an innumerable company of Angels; and the Spirits of Just Men made perfect, to God the Judge of all, and to Jesus; *Here's a Man!*

Fourthly, This Man can look upon Death with comfort, can laugh at Destruction when it cometh; and long to hear the sound of the last Trump; and to see the Judge coming in the Clouds of Heaven; *Here's a Man indeed!*

Let *Christians* then esteem each other as such: I know you do; but do it more and more. And that you may, consider these two or three things.

First, These are the Objects of Christ's esteem. *Matt.* 12. 48. *Chap.* 15. 22, 23, 24, 25, 26, 27, 28. *Luke* 7. 9.

Secondly, These are the Objects of the esteem of Angels, *Dan.* 9. 12. *Chap.* 10. 11. *Chap.* 12. 4. *Heb.* 1. 14.

Thirdly, These have been the Objects of the esteem of

of Heathens, when but convinced about them, 5. 10. *Acts* 5. 15. 1 *Cor.* 14. 24, 25.

Let each of you then eſteem each other better than themſelves, Phil. 3. 2.

Fourthly, Again, Is it ſo, That no Man comes to Jeſus Chriſt by the will, wiſdom and power of Man; But by the Gift, Power, and Drawing of the Father? *Then this ſhews us how horrible ignorant of this ſuch are, who make the Man that is coming to Chriſt the Object of their Contempt and Rage.* Theſe are alſo unreaſonable and wicked Men, *Men in whom is no Faith*, 1 Theſ. 3. 2.

Sinners, did you but know what a bleſſed thing it is, to come to Jeſus Chriſt, and that by the help and drawing of the Father, they do indeed come to him; You would hang and burn in Hell a Thouſand Years before you would turn your Spirit as you do, againſt him that God is drawing to Jeſus Chriſt, and alſo against the God that draws him.

But faithleſs Sinners, let us a little expoſtulate the matter. What hath this Man done againſt thee, that his coming to Jeſus Chriſt? Why doſt thou make him the Object of thy Scorn? Doth his coming to Jeſus Chriſt offend thee? Doth his purſuing of his own Salvation offend thee? Doth his forſaking of his Sins and Pleaſures offend thee?

Poor Coming-Man! *Thou ſacrificeſt the abominations of the Egyptians before their Eyes, and will they not ſtone thee?* Exod. 8. 26.

But I ſay, Why offended at this? Is he ever the worſe, for coming to Jeſus Chriſt, or for his loving and ſerving of Jeſus Chriſt? Or is he ever the more a Fool, for flying from that which will drown thee in Hell-fire, and for ſeeking Eternal Life? Beſides, Pray Sirs, conſider it, this he doth not of himſelf, but by the Drawing of the Father. Come

me tell thee in thine Ear, thou that will not come to him thy ſelf, and him that would, thou hinderest.

First, Thou ſhalt be judged for one that hath hated, maligned, and reproached Jeſus Chriſt, to whom this poor Sinner is coming.

Secondly, Thou ſhalt be judged too, for one that hath hated the Father, by whoſe powerful drawing, the Sinner doth come.

Thirdly, Thou ſhalt be taken, and judged, for one that has done deſpite to the Spirit of Grace in him, that is, by its help, coming to Jeſus Chriſt. What ſay'ſt thou now? Wilt thou ſtand by thy doings? Wilt thou continue to contemn and reproach the Living God? Thinkeſt thou that thou ſhalt weather it out well enough at the Day of Judgment? *Can thine heart endure, or can thine hands be ſtrong, in the days that I ſhall deal with thee, ſaith the Lord?* Joh. 15. 18, 19, 20, 21, 22, 23, 24, 25, 26. Jude 14. 15. 1 Theſ. 4. 8. Ezek. 22. 14.

Fifthly, Is it ſo, *That no Man comes to Jeſus Chriſt by the will, wiſdom, and power of Man, but by the Gift, Promiſe, and Drawing of the Father?* Then this ſheweth us, how it comes to paſs, that weak means is ſo powerful as to bring Men out of their Sins, to a hearty purſuit after Jeſus Chriſt: When God bid *Moſes* ſpeak to the People, he ſaid, *I will ſpeak with thee*, Exod. 19. When God ſpeaks, when God works, who can let it? None, none. Then the work goes on. Elias *threw his Mantle upon the Shoulders of* Eliſha; and what a wonderful Work followed! When Jeſus fell in with the Crowing of a Cock, what Work was there! O when God is in the Means, then ſhall that Means, (be it never ſo weak) and contemptible in it ſelf) work Wonders, 1 *King.* 19. 19. *Matt.* 26. 74, 75. *Mark* 14. 71, 72. *Luke* 22. 60, 61, 62.

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The World understand not, nor believe that the Walls of *Jericho* shall fall at the sound of Rams Horns; but when God will work, the means must be effectual. A word weakly spoken, spoken with difficulty, in Temptation, and in the midst of great contempt and scorn, works Wonders: *If the Lord thy God will say so too.*

Sixthly, Is it so? *Doth no man come to Jesus Christ, by the will, wisedom, and power of man; but by the Gift, Promise, and Drawing of the Father?* Then here is room for Christians to stand and wonder at the effectual working of God's Providences, that he hath made use of, as means to bring them to Jesus Christ.

For although men are drawn to Christ by the Power of the Father; yet that Power putteth forth it self in the use of means; and that means is divers, sometimes this, sometimes that; for God is at liberty to work, by which, and when, and how he will; but let the means be what it will, and as contemptible as may be; yet God that commanded the Light to shine out of Darkness, and that out of Weakness can make strong; can, nay doth oft-times make use of a very unlikely means to bring about the Conversion and Salvation of his People. Therefore you that are come to Christ (and that by unlikely means) stay your selves; and wonder, and wondering, magnifie Almighty-Power, by the Work of which the means hath been made effectual to bring you to Jesus Christ.

What was the Providence that God made use of, as a means either more remote, or more near, to bring thee to Jesus Christ? Was it the Removing of thy Habitation, the Change of thy Condition, the Loss of Relations, Estate, or the like? Was it the Casting of thine Eye upon some good Book, thy Hearing of thy Neighbours talk of Heavenly things, the beholding of Gods Judgments as executed upon others, or

thine

...n Deliverance from them, or thy being ...ngely cast under the Ministery of some Godly ...n? O take notice of such Providence or Provi...ences! They were sent and managed by mighty ...ower to doe thee good. God himself, I say, hath ...oyned himself to this Chariot: Yea, and so blessed ..., that it failed not to accomplish the thing for which ...e sent it.

God blesseth not to every one his Providences in this ...anner: How many Thousands are there in this ...orld, that pass every day under the same Providen...es; but God is not in them, to doe that Work by ...hem, as he hath done for thy poor Soul, by his effec...ual working with them. O! that Jesus Christ should ...eet thee in this Providence, that Dispensations, or ...he other Ordinance! This is Grace indeed! At this ...herefore, it will be thy Wisedom to admire, and for ...his to bless God.

Give me leave to give you a taste of some of those Providences that have been effectual, through the Management of God, to bring Salvation to the Souls of his People.

First, The first shall be that of the *Woman of Samaria*. It must happen, that she must needs go out of the City to draw Water (not before nor after, but) just when Jesus Christ her Saviour was come from far, and set to rest him (being weary) upon the Well. What a blessed Providence was this! Even a Providence managed by the Almighty Wisedom, and Almighty Power, to the Conversion and Salvation of this poor Creature! For by this Providence was this poor Creature, and her Saviour brought together, that that blessed Work might be fulfilled upon the Woman, according to the purpose most determined by the Father, &c.

Secondly,

Secondly, What a Providence was it, that [illegible] should be a *Tree* in the way for *Zacheus* to climb, the[illegible] by to give *Jesus* opportunity to call that Chief of t[illegible] *Publicans* home to himself, even before he came dow[illegible] there-from, *Luke* 19.

Thirdly, Was it not also wonderful, that the *Thief* which you read of in the Gospel, should by the Providence of God be cast into Prison, to be condemned, even at that Sessions that Christ himself was to dye; nay, and that it should happen too, that they must be hanged together, that the Thief might be in hearing and observing of *Jesus* in his last Words, that he might be converted by him before his Death? *Luke*. 23.

Fourthly, What a strange Providence was it, and as strangely managed by God, that *Onesimus* when he was run away from his Master, should be taken, and as I think, cast into that very Prison, where *Paul* lay bound for the word of the Gospel; that he might there be by him converted, and then sent home again to his Master *Philemon*! *Behold all things work together for Good, to them that love God; to them who are the Called according to his purpose*, Rom. 8.

Nay, I have my self known some that have been made to go to hear the Word preached against their Wills; others have gone not to hear, but to see and to be seen; nay, to jeer and flout others; as also to catch and carp at things. Some also to feed their Adulterous Eyes with the sight of Beautiful Objects, and yet God hath made use of even these things, and even of the wicked and sinful proposals of Sinners, to bring them under the Grace that might save their Souls.

Seventhly, Doth no Man come to Jesus Christ, *but by the drawing*, &c. *of the Father*; Then let me here caution those poor Sinners, that are Spectators of the

change

nge, that God hath wrought in them that are coming to *Jesus Christ*, not to attribute this Work and Change to other things and causes.

There are some poor Sinners in the World, that plainly see a change, a mighty change in their Neighbours and Relations that are coming to *Jesus Christ*: But as I said, they being ignorant and not knowing whence it comes, and whither it goes, *for so is every one that is born of the Spirit*, Joh. 3. 8.

Therefore, they attribute this Change to other Causes; As,

1. Melancholy.
2. To sitting alone.
3. To overmuch Reading.
4. To their going to too many Sermons,
5. To too much Studying, and Musing on what they hear.

Also, they conclude on the other side;

First, That it is for want of merry Company.

Secondly, For want of Physick, and therefore they advise them to leave off Reading, going to Sermons, the Company of sober People, and to be merry, to go a gossiping, to busie themselves in the things of this World; not to sit musing alone, *&c.*

But come poor ignorant Sinner, let me deal with thee, it seems thou art turned *Counsellor for Satan*: I tell thee, thou knowest not what thou doest. Take heed of spending thy judgement after this manner; thou judgest foolishly, *And sayest in this to every one that passeth by, thou art a Fool.*

What! count Convictions for Sin, Mourning for Sin, and Repentance for Sin, Melancholy; This is like those that on the other side said, *These men are drunk with new Wine*, &c. Or, as he that said, *Paul* was mad, *Acts* 2. 23. *chap*, 26. 24.

Poor ignorant Sinner, can'ſt thou judge no better? What! Is ſitting alone, penſive under God's hand; reading the Scriptures, and hearing of Sermons, &c. the way to be undone? The Lord open thine Eyes, and make thee to ſee thine Errour: Thou haſt ſet thy ſelf againſt God, thou haſt deſpiſed the operation of his hands, thou attempteſt to murther Souls. What! Canſt thou give no better Counſel touching thoſe whom God hath wounded, than to ſend them to the Ordinances of Hell for help? Thou bidſt them be merry and lightſome: but doſt thou not know that, *The Heart of Fools is in the Houſe of Laughter*, Eccleſ. 7.

4. Thou biddeſt them ſhun the hearing of thundring Preachers; *But is it not better to hear the Rebuke of the Wiſe, than for a Man to hear the Song of Fools*, Verſ. 5. Thou biddeſt them buſie themſelves in the things of this World; but doſt thou not know that the Lord bids, *Firſt ſeek the Kingdom of God, and the Righteouſneſs thereof*, Mat. 3. 36.

Poor ignorant Sinner, hear the Counſel of God to ſuch, and learn thy ſelf to be wiſer. *Is any afflicted let him pray: Is any merry, let him ſing Pſalms Bleſſed is he that heareth me; and hear for time to come: Save your ſelves from this untoward generation. Search the Scripture, give attendance to Reading. It is better to go to the Houſe of Mourning.* James 5. 13. Prov. 8. 32, 33. Acts 2. 40. Joh. 5. 39. 1 Tim. 4. 13. Eccleſ. 7. 1, 2, 3.

And wilt thou judge him that doth thus? Art thou almoſt like *Elimas*, the Sorcerer, that ſought to turn the Deputy from the Faith? thou ſeekeſt to pervert the right ways of the Lord; take heed leſt ſome heavy Judgment overtake thee, *Acts* 13. 8, 9. 10, 11, 12, 13.

What!

What! Teach Men to quench Convictions, take Men off from a serious consideration of the evil of Sin, of the Terrours of the World to come, and of how they shall escape the same. What! Teach Men to put God and his Word out of their minds, by running to merry Company, by running to the World, by Gossiping, &c. This is as much as to bid them say to God, *Depart from us, for we desire not the knowledge of thy ways*; or, *What's the Almighty, that we should serve him? or What profit have we, if we keep his ways?* Here's a Devil in grain! What, bid Men walk according to the course of this World, according to the *Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience*, Ephes. 2.

Object. *But we do not know that such are coming to Jesus Christ truly we wonder at them, and think they are Fools.*

Answ. *First*, Do you not know that they are coming to Jesus Christ? Then they may be coming to him, for ought you know; and why will you be worse than the Brute, *to speak evil of the things you know not?* What! Are ye made to be taken and destroyed, must ye utterly perish in your own Corruptions? 2 *Pet.* 2. 12.

Secondly, Do you not know them? Let them alone then. If you cannot speak good of them, speak not bad; *Refrain from these Men, and let them alone, for if this Counsel, or this Work, be of Men, it will come to nought; but if it be of God ye cannot overthrow it, lest haply ye be found even to fight against God.* Acts 5. 38, 39.

Thirdly, But why do you wonder at a Work of Conviction and Conversion? Know you not that this is the Judgment of God upon you? ye Despi-

ſers, *To behold and wonder, and periſh?* Acts 13. 40, 41.

Fourthly, But why wonder, and think they are Fools? Is the way of the Juſt an abomination to you? See that paſſage and be aſhamed, *He that is upright in the way, is an Abomination to the Wicked*, Prov. 29. 27.

Fifthly, Your wondring at them, argues that you are ſtrangers to your ſelves, to conviction for Sin, and to hearty deſires to be ſaved; as alſo to coming to Jeſus Chriſt.

Object. *But how ſhall we know that ſuch Men are coming to Jeſus Chriſt?*

Anſw. Who can make them ſee that Chriſt has made blind? (*Joh.* 2. 3, 9.) Nevertheleſs, becauſe I endeavour thy Conviction, Converſion and Salvation, conſider,

1. Do they cry out of Sin, being burthened with it, as of an exceeding bitter thing?

2. Do they fly from it as from the Face of a deadly Serpent?

3. Do they cry out of the inſufficiency of their own Righteouſneſs, as to juſtification in the ſight of God?

4. Do they cry out after the Lord Jeſus, to ſave them?

5. Do they ſee more Worth and Merit in one drop of Chriſt's Blood to ſave them, than in all the Sins of the World to damn them?

6. Are they tender of ſinning againſt Jeſus Chriſt?

7. Is his Name, Perſon, and Undertakings more precious to them, than is the Glory of the World?

8. Is this World more dear unto them?

9. Is Faith in Chriſt (of which they are convinced by God's Spirit of the want of, and that without it they

ey can never close with Christ) precious to them?

10. Do they savour Christ in his Word, and do they leave all the World for his sake? and are they willing (God helping them) to run hazards for his Name, for the Love they bear to him?

11. Are his Saints precious to them?

If these things be so, whether thou seest them or no, these Men are coming to *Jesus Christ*. *Rom.* 7. 9. 10, 11. 12, 13, 14. *Psal.* 38. 3, 4, 5, 6, 7, 8. *Hebr.* 6. 18, 19, 20. *Isa.* 64. 6. *Phil.* 3. 7, 8. *Psal.* 54. 1. *Psal.* 109. 26. *Acts* 16. 30. *Psal.* 51. 7, 8. 1 *Pet.* 1. 18, 19. *Rom.* 7. 24. 2 *Cor.* 5. 2. *Acts* 5. 41. *James* 2. 7. *Phil.* 3, 7, 8. *Song.* 5. 10, 11, 12, 13, 14, 15. *Psal.* 119. *Joh.* 13. 35. 1 *Joh.* 4. 7. *ch.* 3. 14. *Joh.* 16. 9. *Rom.* 14. 23. *Heb.* 11. 6. *Psal.* 19. 10, 11. *Jer.* 15. 16. *Hebr.* 11. 24, 25, 26, 27. *Acts* 20. 22. 23, 24. *ch.* 21. 13. *Tit.* 3. 15. 2 *Joh.* 1. *Ephes.* 4. 16. *Phil.* 7. 1 *Cor.* 16. 24.

The Second Observation.

I come now to the Second Observation propounded to be spoken to; to wit,

That they that are coming to Jesus Christ, are oftimes heartily afraid that Jesus Christ will not receive them.

I told you that this Observation is implyed in the Text, and I gather it from the largeness and openness of the Promise, (*I will in no wise cast out.*) For had there not been a proneness in us to *fear casting out*, Christ needed not to have, as it were, way-laid our Fear, as he doth by this great and strange Expression, *In no wise*; (*And him that cometh to me, I will in no wise cast out.*) There needed not, as I may say, such a Promise, be invented by the Wisdom of Heaven, worded at such a Rate, as it were on purpose to dash in pieces at one blow, all the Ob-

jections of coming Sinners; if they were not prone to admit of such Objections, to the discouraging of their own Souls. For this word, *in no wise*, cutteth the Throat of all Objections; and it was dropt by the Lord Jesus for that very end; and to help the Faith that is mixed with Unbelief.

And it is, as it were, the Sum of all Promises: neither can any Objection be made upon the Unworthiness that thou findest in thee, that this Promise will not assoil.

But I am a great Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I am an old Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I am a hard-hearted Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I am a Back-sliding Sinner, say'st thou.
I will in no wise cast out, says Christ.
But I have served Satan all my days, say'st thou.
I will in no wise cast out, says Christ.
But I have sinned against Light, say'st thou.
I will in no wise cast out, says Christ.
But I have sinned against Mercy, say'st thou.
I will in no wise cast out, says Christ. (thou.
But I have no good thing to bring with me, say'st
I will in no wise cast out, says Christ.

Thus I might go on, to the end of things, and shew you that still this Promise was provided to answer all Objections, and doth answer them. But I say, what need it be if they that are coming to *Jesus Christ* are not sometimes, yea, oftentimes heartily afraid, *that Jesus Christ will cast them out*.

I will give you now two Instances that seem to imply the Truth of this Observation.

In

In the Ninth of *Matthew*, at the Second Verſe, you read of a Man that was ſick of the Palſie; and he was coming to *Jeſus Chriſt*, being born upon a Bed by his Friends: He alſo was coming himſelf, and that upon another account than any of his Friends were aware of; even for the Pardon of Sins, and the Salvation of his Soul. Now ſo ſoon as ever he was come into the preſence of Chriſt, Chriſt bids him *be of good cheer*: It ſeems then, his Heart was fainting, but what was the cauſe of his fainting? not his bodily Infirmity, for the cure of which his Friends did bring him to Chriſt, but the guilt and burthen of his Sins? for the Pardon of which himſelf did come to him, therefore he proceeds, *Be of good cheer, thy Sins be forgiven thee.*

I ſay, Chriſt ſaw him ſinking in his Mind, about how it would go with his moſt noble Part; and therefore, firſt, he applies himſelf to him upon that account. For though his Friends had Faith enough as to the cure of the Body, yet he himſelf had little enough as to the cure of his Soul: Therefore, Chriſt takes him up as a Man falling down, ſaying, *Son, be of good cheer, thy Sins are forgiven thee.*

That about the Prodigal ſeems pertinent alſo to this matter; *When he was come to himſelf, he ſaid, How many hired Servants of my Father have Bread enough and to ſpare, and I periſh for hunger? I will ariſe now, and go to my Father.* Heartily ſpoken. But how did he perform his Promiſe? I think, not ſo well as he promiſed to do. And my ground for my Thoughts is, becauſe his Father, ſo ſoon as he was come to him, fell upon his Neck, and kiſſed him; implying, methinks, as if the Prodigal by this time was dejected in his Mind; and therefore his Father gives him the moſt ſudden and familiar Token of Reconciliation.

And Kiſſes were of old time often uſed to remove Doubts and Fears. Thus *Laban* and *Eſau* kiſs *Jacob*. Thus *Joſeph kiſſed his Brethren*, and thus alſo *David kiſſed Abſalom*, Gen. 31. 55. ch. 33. 1, 2, 3, 4, 5, 6. ch. 48. 9, 10. 2. Sam. 14. 33.

'Tis true, as I ſaid, at firſt ſetting out, he ſpake heartily, as ſometimes Sinners alſo do in their beginning to come to *Jeſus Chriſt*; but might not he, yea, in all probability he had (between the firſt ſtep he took, and the laſt, by which he accompliſhed that Journey) many a thought, both this way and that; as whether his Father would receive him or no? As thus: I ſaid, *I would go to my Father*: But how, if when I come at him he ſhould ask me, *Where I have all this while been?* What muſt I ſay then? Alſo, if he ask me, *What is become of the Portion of Goods that he gave me?* What ſhall I ſay then? If he ask me, *Who have been my Companions?* What ſhall I ſay then? If he alſo ſhould ask me, *What hath been my preferment in all the time of my abſence from him?* What ſhall I ſay then? Yea, and if he ask me, *Why I came home no ſooner?* What ſhall I ſay then? Thus I ſay, might he reaſon with himſelf; and being conſcious to himſelf, that he could give but a bad Anſwer to any of theſe Interrogatories; no marvel if he ſtood in need firſt of all, *of a Kiſs* from his Father's Lips. For had he anſwered the firſt in Truth, he muſt ſay, *I have been a haunter of Taverns and Ale-houſes*; and as for my Portion, *I ſpent it in Riotous Living*; my Companions *were Whores and Drabs*: As for my preferment, the higheſt was, *That I became a Hogherd*: and as for my not coming home till now, *Could I have made ſhift to ſtay abroad any longer, I had not lain at thy feet for mercy now.*

I ſay, theſe things conſidered, and conſidering again, how prone poor Man is, to give way, when truly

truly awakened to despondings, and heart-misgivings; no marvel if he did sink in his Mind, between the time of his first setting out, and that of his coming to his Father.

3. But, *Thirdly*, methinks I have for the Confirmation of this Truth the consent of all the Saints that are under Heaven, to wit, *That they that are coming to Jesus Christ are oft-times heartily afraid that he will not receive them.*

Quest. *But what should be the Reason?*

I will answer to this Question thus,

First, It is not for want of the revealed Will of God, that manifesteth grounds for the contrary, for of that, there is a sufficiency; yea, the Text it self hath laid a sufficient Foundation for encouragement, for them that are coming to *Jesus Christ*.

And him that cometh to me I will in no w

Secondly, It is not for want of any In come, for that is full and plain: *Come un that labour, and are heavy laden, and I wi Rest*, Matt. 11. 28.

Thirdly, Neither is it for want of Manifesta Christ's willingness to receive, as those Texts a named, with that which follows, declareth, *If a thirst, let him come unto me and drink*, Joh. 7. 3.

Fourthly, It is not for want of exceeding great and precious Promises, to receive them that come. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you, and ye shall be my Sons and Daughters, saith the Lord Almighty.* 2 Cor. 6. 17, 18.

Fifthly, It is not for want of Solemn Oath and Ingagement, to save them that come: *For because he could swear by no Greater, he swore by himself——That by two Immutable Things, in which it was impossible*

that God ſhould lie, we might have ſtrong Conſolation who have fled for refuge, to lay hold on the hope ſet before us, Heb. 6. 15, 16, 17, 18.

Sixthly, Neither is it for want of great Examples of God's Mercy, that have come to *Jeſus Chriſt*, of which we read moſt plentifully in the Word.

Therefore, it muſt be concluded, it is for want of that which follows:

Firſt, *It is for want of the Knowledge of Chriſt*, Thou knoweſt but little of the Grace and Kindneſs that is in the heart of Chriſt: Thou knoweſt but little of the Vertue and Merit of his Bloud; Thou knoweſt but little of the willingneſs that is in his heart to ſave thee: And this is the reaſon of the fear that ariſeth in thy Heart, and that cauſeth thee to doubt, Chriſt will not receive thee. Unbelief is the of Ignorance. Therefore, Chriſt ſaith, O *ſlow of heart to believe*, Luke 24. 25.

ſs of heart to believe, flows from thy foo- in the things of Chriſt; this is evident to all acquainted with themſelves, and are ſeeking *Jeſus Chriſt*: The more Ignorance, the more elief: the more Knowledge of Chriſt, the more ith. *They that know thy Name, will put their truſt in thee*, Pſal. 9. 10. He therefore that began to come to Chriſt but the other day; and hath yet but little Knowledge of him, he fears that Chriſt will not receive him. But he that hath been longer acquainted with him, he is *ſtrong, and hath overcome the wicked one*. 1 Jo. 2.

When *Joſeph*'s Brethren came into *Egypt* to buy Corn, it is ſaid, *Joſeph knew his Brethren, but his Brethren knew not him*. What follows? Why, great miſtruſt of heart about their ſpeeding well: eſpecially if *Joſeph* did but anſwer them roughly, calling them Spies, and queſtioning their Truth, and the like.

And

and obſerve it, ſo long as their *Ignorance* about their Brother remained with them, whatſoever *Joſeph* did, ſtill they put the worſt ſenſe upon it: For inſtance, *Joſeph* upon a time bids the Steward of his Houſe bring them home, to dine with him; to dine even in *Joſeph*'s Houſe; And how is this reſented by them? Why, they are afraid: *And the men were afraid, becauſe they were brought into* (their Brother) *Joſeph*'s *houſe.* And they ſaid, *He ſeeketh occaſion againſt us, and will fall upon us, and take us for Bondmen, and our Aſſes*, Gen. 42. Chap. 43. What! Afraid to go to *Joſeph*'s houſe? He was their Brother; He intended to feaſt them; to feaſt them and to feaſt with them. Ah! but they were ignorant, *That he was their Brother*: And ſo long as their Ignorance laſted, ſo long their fear terrified them. Juſt thus it is with the Sinner that but of late is coming to *Jeſus Chriſt*: He is ignorant of the Love and Pity that is in Chriſt to coming Sinners: Therefore he doubts, therefore he fears, therefore his heart miſ-gives him.

Coming Sinner, Chriſt inviteth thee to Dine and Sup with him: He inviteth thee to a Banquet of Wine, yea, to come into his Wine-Cellar, and his Banner over thee, ſhall be Love, *Revel.* 3. 20. *Song* 2. *chap.* 5. But I doubt it, ſays the Sinner; but 'tis anſwered, He calls thee, invites thee to his Banquet. Flaggons, Apples, to his Wine, and to the Juice of his Pomegranate. O I fear, I doubt, I miſtruſt; I tremble in expectation of the contrary! *Come out of the man thou daſtardly Ignorance.* Be not afraid Sinner, only believe, *He that cometh to Chriſt, he will in no wiſe caſt out.*

Let the coming Sinner therefore ſeek after more of the good Knowledge of *Jeſus Chriſt*: Preſs after it ſeek it as Silver and dig for it as for hid Treaſure. This will embolden thee: This will make thee wax ſtronger

ſtronger and ſtronger. *I know whom I have beli[ev]ed, I know him*, ſaid *Paul*: And what follows? *Why, and I am perſwaded that he is able to keep that which I have committed to him, againſt that Day*, 2 Tim. 1. 13.

What had *Paul* committed to *Jeſus Chriſt*? The Anſwer is, He had *committed to him his Soul*. But why did he commit his Soul to him? Why, becauſe he knew him: He knew him to be faithfull, to be kind: He knew he would not fail him, nor forſake him: And therefore he laid his Soul down at his Feet, and committed it to him, to keep againſt that Day. But,

Secondly, Thy Fears that Chriſt will not receive thee, may be alſo a conſequent of thy earneſt and ſtrong Deſires after thy Salvation by him. For this I obſerve, that ſtrong deſires to have, are attended with ſtrong Fears of miſſing. What Man moſt ſets his Heart upon, and what his Deſires are moſt after, he (oft-times) moſt fears he ſhall not obtain. So the Man, Ruler of the Synagogue, had a great Deſire that his Daughter ſhould live; and that Deſire was attended with Fear, that ſhe ſhould not: Wherefore, Chriſt ſaith unto him, *Be not afraid*, Mark 5. 36.

Suppoſe a Young Man ſhould have his Heart much ſet upon a Virgin to have her to Wife, if ever he fears he ſhall not obtain, it is when he begins to love; now thinks he, ſome Body will ſtep in betwixt my Love and the Object of it; either they will find fault with my Perſon, my Eſtate, my Condition or ſomething.

Now Thoughts begin to work, ſhe doth not like me, or ſomething. And thus it is with the Soul at firſt coming to *Jeſus Chriſt*, thou loveſt him, and thy Love produceth Jealouſie, and that Jealouſie oft-times begets Fears.

Now

Now thou feareſt the Sins of thy Youth, the Sins of thine Old Age, the Sins of thy Calling, the Sins of thy Chriſtian Duties, the Sins of thy Heart, or ſomething; thou thinkeſt ſomething or other will alienate the Heart and Affections of *Jeſus Chriſt* from thee; thou thinkeſt he ſees ſomething in thee, for the ſake of which he will refuſe thy Soul.

But be content, a little more Knowledge of him will make thee take better Heart; thy earneſt deſires ſhall not be attended with ſuch burning Fears; thou ſhalt hereafter ſay, *This is my Infirmity*, (Pſal. 77.)

Thou art *Sick of Love*, a very ſweet Diſeaſe, and yet every Diſeaſe has ſome weakneſs attending of it; yet I wiſh this Diſtemper (if it be lawful to call it ſo) was more Epidemical. Die of this Diſeaſe, I would gladly doe; 'tis better than Life it ſelf though it be attended with Fears. But thou cryeſt out, *I cannot obtain*: Well, be not too haſty in making Concluſions: If *Jeſus Chriſt* had not put his Finger in at the hole of the Lock, thy Bowels would not have been troubled for him, (*Song* 5.) Mark how the Prophet hath it, *They ſhall walk after the Lord, he ſhall roar like a Lion: When he ſhall roar, the Children ſhall tremble from the Eaſt, they ſhall tremble like a Bird out of* Egypt, *and as a Dove out of the Land of* Aſſyria, Hoſ. 11. 10, 11.

When God roars (as oftentimes the coming Soul hears him roar,) what man that is coming, can do otherwiſe than tremble? (*Amos* 3. 8.) But trembling he comes, *He ſprang in, and came trembling, and fell down before* Paul *and* Silas, Acts 16.

Should you ask him that we mentioned but now, How long is it ſince you began to fear you ſhould miſs of this Damoſel you love ſo? The Anſwer will be, ever ſince I began to love her. But did you not fear it before? No, nor ſhould I fear now, but

that

that I vehemently love her. Come Sinner, let us ply it: How long is it ſince thou beganneſt to fear that *Jeſus Chriſt* will not receive thee? Thy Anſwer is, Ever ſince I began to deſire, that he would ſave my Soul. I began to fear, when I began to come. And the more my Heart burns in Deſires after him, the more I feel my Heart fear, I ſhall not be ſaved by him.

See now, Did not I tell thee, that thy Fears were but the Conſequence of ſtrong Deſires? Well, fear not, Coming Sinner, thouſands of Coming Souls are in thy Condition, and yet they will get ſafe into Chriſt's Boſom. Say (ſays Chriſt) *to them that are of a fearful heart, Be ſtrong fear not: Your God will come and ſave you,* Iſa. 35. 4. Chap. 63. 1.

Thirdly, Thy fear that Chriſt will not receive thee, *may ariſe from a ſenſe of thine own Unweariedneſs.* Thou ſeeſt what a poor, ſorry, wretched, worthleſs Creature thou art. And ſeeing this, thou feareſt Chriſt will not receive thee. *Alas,* ſay'ſt thou, *I am the Vileſt of all Men; a Town Sinner, a Ring-leading Sinner! I am not onely a Sinner my ſelf, but have made others twofold worſe the Children of Hell alſo. Beſides, Now I am under ſome Awakenings and Stirrings of Mind after Salvation, even now I find my Heart Rebellious, Carnal, Hard, Treacherous, Deſperate, prone to Unbelief, to Deſpair: It forgetteth the Word; it wandreth, it runneth to the Ends of the Earth, There is not (I am perſwaded) one in all the World, that hath ſuch a deſperate Wicked heart as mine is: My Soul is careleſs to doe good, but none more earneſt to doe that which is evil.*

Can ſuch a one as I am live in Glory? Can an Holy a Juſt, and a righteous God once think (with honour to his Name) of ſaving ſuch a Vile Creature as I am? I fear it. Will he ſhew wonders to ſuch a dead Dog as I am? I doubt it.

I am

am caſt out, to the loathing of my Perſon, yea, I loath my ſelf: I ſtink in mine own Noſtrils. How can I then be accepted by a Holy and Sin abhorring God? (Pſal. 38. 5, 6, 7. Ezek. 10. Chap. 20. 42, 43, 44.) *Saved I would be; and who is there that would not, were they in my Condition? Indeed, I wonder at the madneſs and folly of others, when I ſee them leap and skip ſo careleſly about the mouth of Hell! Bold Sinner, How dareſt thou tempt God, by laughing at the Breach of his Holy Law? But Alas! They are not ſo bad one way, but I am worſe another: I wiſh my ſelf were any body but my ſelf: And yet here again, I know not what to wiſh. When I ſee ſuch, as I believe are coming to Jeſus Chriſt;. O I bleſs them! But am confounded in my ſelf, to ſee how unlike (as I think) I am to a very good many in the World. They can hear, read, pray, remember, repent, be humble, and doe everything better than ſo vile a Wretch as I.*

I, Vile Wretch, am good for nothing, but to burn in Hell Fire, and when I think of that, I am confounded too.

Thus the Senſe of Unworthineſs creates and heightens fears in the Hearts of them that are coming to *Jeſus Chriſt*; But indeed it ſhould not: For who needs the Phyſician but the Sick? Or, who did Chriſt come into the World to ſave, but the Chief of Sinners? (*Mark* 1. 17. 1 *Tim.* 1. 15.) Wherefore, the more thou ſeeſt thy ſins, the faſter fly thou to *Jeſus Chriſt*. And let the ſenſe of thine own Unworthineſs, prevail with thee yet to go faſter. As it is with the Man that carrieth his broken Arm in a ſling to the Bone-ſetter, ſtill as he thinks of his broken Arm, and as he feels the Pain and Anguiſh, he haſtens his pace to the Man; And if Satan meets thee, and asketh, Whither goeſt thou? Tell him, Thou art maimed, and art going to the Lord Jeſus. If he

objects

objects thine own Unworthineſs, Tell him, Thou art even as the ſick ſeeketh the Phyſician; as he that hath broken Bones, ſeeks him that can ſet them: So thou art going to *Jeſus Chriſt* for Cure and Healing, for thy Sin-ſick Soul.

But it oft-times happeneth to him that flies for his his Life; He deſpairs of Eſcaping, and therefore delivers himſelf up into the Hand of the Purſuer. But up, up, Sinner; be of good cheer, Chriſt came to ſave the Unworthy One: Be not faithleſs, but believe. Come away, Man the Lord *Jeſus* calls thee, ſaying, *And him that cometh to me I wil in no wiſe caſt out.*

Fourthly, Thy Fear that Chriſt will not receive thee, may ariſe from a ſenſe of the exceeding Mercy of being ſaved: Sometimes Salvation is in the Eyes of him that deſires ſo great, ſo huge, ſo wonderfull a Thing, that the very Thoughts of the Excellency of it, ingenders Unbelief about obtaining it, in the Heart of thoſe that unfeignedly deſire it. *Seemeth it to you* (ſaith *David*) *a light thing to be a King's Son-in-law*? 1 Sam. 18. 23. So the Thoughts of the Greatneſs and Glory of the Thing propounded; as Heaven, Eternal Life; Eternal Glory; to be with God and Chriſt, and Angels: Theſe are great things, things too good, (ſaith the Soul that is little in his own Eyes.) Things too Rich (ſaith the Soul that is truly poor in Spirit) for me.

Beſides, The Holy Ghoſt hath a way to greaten Heavenly Things to the Underſtanding of the coming Sinner; yea, and at the ſame time to greaten too the Sin and Unworthineſs of that Sinner. Now the Soul ſtaggeringly wonders, ſaying, What to be made like Angels, like Chriſt, to live in Eternal Bliſs, Joy and Felicity! This is for Angels, and for them that can walk like Angels!

If

a Prince, a Duke, an Earl, ſhould ſend (by the hand of his Servant) for ſome poor, ſorry, beggarly Scrub, to take her for his Maſter to Wife, and the Servant ſhould come and ſay, My Lord and Maſter, ſuch an one, hath ſent me to thee, to take thee to him to Wife, he is Rich, Beautiful, and of Excellent Qualities, he is Loving, Meek, Humble, Well-ſpoken, *&c.* What now would this poor, ſorry, beggarly Creature think? What would ſhe ſay? or, How would ſhe frame an Anſwer? When King *David* ſent to *Abigail* upon this account and though ſhe was a rich Woman, yet ſhe ſaid, *Behold Let thine Hand-maid be a Servant to waſh the Feet of the Servants of my Lord*, (1 Sam. 25. 40, 41.) She was confounded, ſhe could not well tell what to ſay, the offer was ſo great, beyond what could in reaſon be expected.

But ſuppoſe this great Perſon ſhould Second his Suit, and ſend to this ſorry Creature again: What would ſhe ſay now? Would ſhe not ſay? *You mock me*? But what if he affirms, that he is in good earneſt, and that his Lord muſt have her to Wife; yea, ſuppoſe he ſhould prevail upon her to Credit his Meſſage, and to addreſs her ſelf for her Journey: Yet behold, every thought of her Pedigree confounds her; alſo her ſenſe of want of Beauty makes her aſhamed; and if ſhe doth but think of being imbraced, the Unbelief that is mixed with that Thought, whirls her into Tremblings: And now ſhe calls her ſelf Fool, for believing the Meſſenger, and thinks not to go: If ſhe thinks of being bold, ſhe bluſhes, and the leaſt thought that ſhe ſhall be rejected, when ſhe comes at him, makes her look as if ſhe would give up the Ghoſt.

And it is a wonder then to ſee a Soul that is drowned in the ſenſe of Glory, and a ſenſe of its own

own nothingneſs, to be confounded in it ſelf, and fear that the Glory apprehended, is too great, too good, and too rich for ſuch an one.

That thing, Heaven and Eternal Glory, is ſo great, and I that would have it ſo ſmall, ſo ſorry a Creature, that the thoughts of obtaining confounds me.

Thus, I ſay, doth the greatneſs of the things deſired, quite daſh and overthrow the Mind of the deſire: O, it is too big! it is too big! it is too great a Mercy.

But Coming Sinner, let me reaſon with thee: Thou ſay'ſt it is too big, too great. Well, will things that are leſs ſatisfie thy Soul? will a leſs thing than Heaven, than Glory and Eternal Life, anſwer thy deſires? No, nothing leſs: yet I fear they are too big, and too good for me even to obtain. Well, as big and as good as they are, God giveth them to ſuch as thou; they are not too big for God to give. No, not too big to give freely: be content, let God give like Himſelf; he is that Eternal God, and giveth like Himſelf. When Kings give, they do not uſe to give as poor Men do. Hence it is ſaid, that *Nabal* made a Feaſt in his Houſe, *like the Feaſt of a King*: And again *All theſe things did* Araunah, *as a King, give unto* David, 1 *Sam.* 25. 2 *Sam.* 24. Now God is a great King, let him give like a King; nay, let him give like Himſelf, and do thou receive like thy ſelf: He hath all, and thou haſt nothing. God told his People of old, that he would ſave them in Truth and in Righteouſneſs: and that they ſhould return to, and enjoy the Land, which before, for their Sins, had ſpued them out: and then adds, under a Suppoſition of their counting the Mercy too good, or too big: *If it be marvellous in the Eyes of the Remnant of this People in theſe days, ſhould it alſo be marvellous in mine Eyes, ſaith the Lord of Hoſts?* Zach. 8. 6.

As

who ſhould ſay, They are now in Captivity and Exile in their own Eyes; therefore they think the Mercy of returning to *Canaan*, is a Mercy too marvellouſly big for them to enjoy; but if it be ſo in their Eyes, it is not ſo in mine: I will do for them *like God*, if they will but receive my bounty *like Sinners*.

Coming Sinner, God can give his Heavenly *Canaan* and the Glory of it unto thee; yea, none ever had them, but as a Gift, a free Gift: He hath given us his Son, *how ſhall he not then with him alſo freely give us all things?*

It was not the worthineſs of *Abraham* or *Moſes*, or *David*, or *Peter*, or *Paul*; but the Mercy of God, that made them Inheritors of Heaven. If God thinks thee worthy, judge not thy ſelf unworthy; but take it, and be thankful. And it is a good ſign, he intends to give thee, if he hath drawn out thy Heart to ask. *O Lord, thou haſt heard the deſire of the Humble, thou wilt prepare their Hearts, thou wilt encline thine Ear*, Pſal. 10. 17.

When God is ſaid to encline his Ear, it implies an Intention to beſtow the Mercy deſired: Take it therefore, thy Wiſdom will be to receive, not ſticking at thy own unworthineſs. It is ſaid, *He raiſeth up the Poor out of the Duſt, and lifteth up the Beggar from the Dunghill, to ſet them among Princes, and to make them inherit the Throne of Glory.* Again, *He raiſeth up the Poor out of the Duſt, and lifteth ſome Needy out of the Dunghil, that he may ſet him with Princes, even with the Princes of his People*, 1 Sam. 2. 8. Pſal. 113. 7, 8.

You ſee alſo, when God made a Wedding for his Son, he called not the great, nor the rich, nor the mighty, *but the Poor, the Maimed, the Halt, and the Blind*, (Mat. 22. Luk. 14.)

Fifthly,

Fifthly, Thy Fears that Chriſt will not receive [thee] may ariſe from the hideous Roaring of the De[vil] who purſues thee. He that hears him roar, muſt be a mighty Chriſtian, if he can at that time deliver him[ſelf] from fear. He is called a Roaring Lyon, and [I] then to allude to that in *Iſaiah*, *If one look into them, they have Darkneſs and Sorrow and the Light is Darkneſs in their very Heaven*, 1 Pet. 58. Iſa. 5. 30.

There are Two Things, among many, that Satan uſeth to roar out after them that are coming *Jeſus Chriſt*.

1. *That they are not Elected.* O,

2. *That they have ſinned the Sin againſt the Holy Ghoſt.*

To both theſe I anſwer briefly.

Firſt, Touching Election, out of which thou feareſt, thou art excluded. Why, Coming Sinner, even the Text it ſelf affordeth thee help againſt this doubt, and that by a double Argument.

Firſt, That coming to *Chriſt* is, by virtue of the Gift, Promiſe, and Drawing of the Father; but thou art a coming, therefore God hath given thee, promiſed thee, and is Drawing thee to *Jeſus Chriſt*; coming Sinner, hold to this: And when Satan begineth to roar again: anſwer, But I feel my Heart moving after *Jeſus Chriſt*; but that would not be, if it were not given by Promiſe, and Drawing to *Chriſt* by the Power of the Father.

Secondly, *Jeſus Chriſt* hath promiſed, *that him that cometh to him, he will in no wiſe caſt out*: And if he hath ſaid it, will he not make it good, I mean even thy Salvation? For, as I have ſaid already; *not to caſt out*, is to receive and admit to the benefit of Salvation: If then the Father hath given thee, as is manifeſt by the coming; and if Chriſt will receive thee, thou coming Soul; as 'tis plain he will, becauſe he

hath said, *He will in no wise cast thee out.* Then confident, and let those conclusions that as naturally flow from the Text, as Light from the Sun, or Water from the Fountain, stay thee.

If Satan therefore objecteth, *But thou art not elected*, answer, But I am coming, Satan, I am coming; and that I could not be, but that the Father draws me; and I am coming to such a Lord *Jesus*, as will *in no wise cast me out.* Further, Satan, were I not elect, the Father would not draw me, nor would the Son so graciously open his Bosom to me. I am perswaded that not one of the Non-elect shall ever be able to say, no, not in the Day of Judgment; I did sincerely come to *Jesus Christ.* Come they may feignedly, as *Judas* and *Simon Magus* did; but that is not our question. Therefore, O thou honest-hearted coming Sinner, be not afraid, but come!

As to the Second part of the Objection, about Sinning the Sin against the Holy Ghost: The same Argument overthrows that also. But I will argue thus:

First, Coming to Christ, is by virtue of a special Gift of the Father; but the Father giveth no such Gift to them that have sinned that Sin; therefore thou that art coming, hast not committed that Sin. That the Father giveth no such Gift to them that have sinned that Sin, is evident,

1. Because they have sinned themselves out of God's Favour; *They shall never have Forgiveness*, Matt. 12. 32. But it is a special Favour of God to give unto a Man, to come to *Jesus Christ*; because thereby he obtaineth forgiveness. Therefore he that cometh, hath not sinned that Sin.

3. They that have sinned the Sin against the Holy Ghost, have sinned themselves out of an Interest in the Sacrifice of Christ's Body and Blood; *There remains for such no more Sacrifice for Sin*: But God giveth not Grace

Grace to any of them to come to Christ, that [illegible] no share in the Sacrifice of his Body and Blood: Therefore, thou that art coming to him, hast not sinned that sin, *Heb.* 10. 26.

Secondly, Coming to Christ is by the special drawing of the Father, *No Man cometh to me, except the Father, which hath sent me, draw him:* But the Father draweth not him to Christ, for whom he hath not allotted Forgiveness by his Blood. Therefore they that are coming to Jesus Christ, have not sinned [illegible]t Sin, because he hath allotted them Forgiveness [illegible]is Blood, *Joh.* 6. 44.

That the Father cannot draw them to Jesus Christ, for whom he hath not allotted Forgiveness of Sins, is manifest to Sence: For that would be a plain Mockery, a Flam; neither becoming his Wisdom, Justice, Holiness nor Goodness.

Thirdly, Coming to *Jesus Christ*, lays a Man under the Promise of Forgiveness and Salvation: But it is impossible, that he that hath sinned that Sin, should ever be put under a Promise of these. Therefore he that hath sinned that Sin, can never have heart to come to *Jesus Christ*.

Fourthly, Coming to *Jesus Christ*, lays a Man under his Intercession; *For he ever liveth to make Intercession for them that come*, Heb. 7. 25. Therefore he that is coming to *Jesus Christ* cannot have sinned that Sin.

Christ has forbidden his People to pray for them that have sinned that Sin; and therefore, will not pray for them himself; but he prays for them that come.

Fifthly, He that hath sinned that Sin, *Christ* is to him of no more Worth, than is a Man that is Dead; *For he hath crucified to himself the Son of God*: Yea, and hath also counted his precious Blood, as the blood of an unholy Thing, *Heb.* 6. 10. Now, he that hath this low Esteem of *Christ*, will never come to him for Life:

but the coming-Man has an high Esteem of his Person, Blood, and Merits. Therefore he that is coming has not committed that Sin.

Sixthly, If he that has sinned this Sin, might yet come to *Jesus Christ*; then must the Truth of God be overthrown: which saith in one place, *He hath never forgiveness*; and in another, *I will in no wise cast him out*. Therefore, that he may never have forgiveness, he shall never have Heart to come to *Jesus Christ*. *It is impossible that such an one should be renewed either to, or by Repentance*, Heb. 6. Wherefore, never trouble thy Head, nor Heart about this matter: He that cometh to *Jesus Christ*, cannot have sinned against the Holy Ghost.

Sixthly, Thy fears that Christ will not receive thee, *may arise from thine own Folly, in Inventing; yea, in thy chalking out to God a way to bring thee home to Jesus Christ*. Some Souls that are coming to *Jesus Christ* are great Tormentors of themselves upon this account: They conclude, that if their coming to *Jesus Christ* is right, they must needs be brought home thus and thus: As to instance;

1. Says one, If God be bringing of me to *Jesus Christ*, then will he load me with the guilt of Sin, till he makes me roar again.

2. If God be indeed a bringing me home to *Jesus Christ*, then must I be assaulted with dreadful Temptations of the Devil.

3. If God be indeed a bringing me to *Jesus Christ*, then even when I come at him, I shall have wonderful Revelations of him.

This is the way that some Sinners appoint for God: But perhaps he will not walk therein; yet will he bring them to *Jesus Christ*. But now because they come not the way of their own chalking out, therefore they are at a loss. They look for heavy load and burthen;

burthen; but perhaps God gives them a ſight of th loſt condition, and addeth not that heavy Weight an Burthen. They look for fearful Temptations of Satan; but God ſees that yet they are not fit for them. Nor is the time come, that he ſhould be honoured by them in ſuch a condition. They look for great and glorious Revelations of Chriſt, Grace and Mercy. But perhaps, God only takes the Yoke from off their Jaws, and lays Meat before them. And now again, they are at a loſs, yet a coming to Chriſt; *I drew them* (ſaith God) *with the Cords of a Man, with the Bands of Love: I took the Yoke from off their Jaws, and laid Meat unto them*, Hoſ. 11. 14.

Now, I ſay, If God brings thee to Chriſt, and not by the Way that thou haſt appointed, then thou art at a loſs; and for thy being at a loſs, *Thou mayeſt thank thy ſelf.* God hath more ways than thou knoweſt of, to bring a Sinner to Jeſus Chriſt: But he will not give thee before-hand an Account by which of them he will bring them to Chriſt, *Iſa.* 40. 13. *Job* 33. 13.

Sometimes he hath his Way *in the Whirl-wind*; but ſometimes *the Lord is not there*, Neh. 13. 1 Kings 19. 11.

If God will deal more gently with thee, than with others of his Children, grudge not at it, refuſe not the Waters that go ſoftly, leſt he bring up to thee the Waters of the Rivers, ſtrong and many, even theſe two ſmoaking Fire-brands, the *Devil* and *Guilt* of Sin *Iſa.* 8. 6, 7. He ſaith to *Peter*, *follow me*: And what Thunder did *Zacheus* hear or ſee? Zacheus, *Come down*, ſaid Chriſt; *and he came down* (ſays *Luke*) *and received him joyfully.*

But had *Peter* or *Zacheus* made the Objection that thou haſt made, and *directed the Spirit of the Lord, as thou haſt done*; they might have looked long enough,

before they had found themſelves coming to Jeſus Chriſt.

Beſides, I will tell thee, that the greatneſs of Senſe of Sin, the hideous Roaring of the Devil, yea, and abundance of Revelations, will not prove that God is bringing the Soul to *Jeſus Chriſt*: As *Balaam*, *Cain*, *Judas*, and others, can witneſs.

Further, Conſider, that what thou haſt not of theſe things here, thou mayeſt have another time, and that, to thy Diſtraction: Wherefore, inſtead of being diſcontent, becauſe thou art not in the fire, becauſe thou heareſt not the Sound of the Trumpet, and Alarum of War; *Pray that thou enter not into Temptation*; Yea, come boldly to the Throne of Grace, and obtain Mercy, and find Grace to help in that time of need; *Pſal.* 88. 15. *Matt.* 40. 41. *Heb.* 4. 16.

Poor Creature! Thou crieſt, If I were tempted, I could come faſter, and with more confidence to *Jeſus Chriſt*: Thou ſayeſt thou knoweſt not what. What ſays *Job*! *Withdraw thy hand from me, and let not thy dread make me afraid: Then call thou, and I will anſwer; or let me ſpeak, and anſwer thou me*, Job 13. 21. It is not the over-heavy Load of Sin, but the Diſcovery of Mercy; not the Roaring of the Devil, but the Drawing of the Father, that makes a man come to *Jeſus Chriſt*; *I my ſelf know all theſe things.*

True, ſometimes, yea, moſt an end, they that come to *Jeſus Chriſt*, come the way that thou deſireſt; the Loading, Tempted Way; but the Lord alſo leads ſome by the Waters of comfort. If I was to chuſe, when to go a long Journey; to wit, Whether I would go it in the Dead of Winter, or in the Pleaſant Spring, (though if it was a very profitable Journey (as that of Coming to Chriſt is) I would chuſe to go it through Fire and Water, before I would loſe the benefit:) But I ſay, if I might chuſe the time, I

would chuſe to go it in the Pleaſant Spring, be[cause] the Way would be more delightſome, the Day's lo[n]ger and warmer, the Nights ſhorter and not ſo cold. And it is obſervable, that that very Argument that thou uſeſt to weaken thy ſtrength in the Way, that very Argument Chriſt Jeſus uſeth to encourage his beloved to come to him: *Ariſe* (ſaith he) *my Love, my Fair One, and come away*: (Why?) *For loe, the Winter is paſt, the Rain is over and gone, the Flowers appear in the Earth, the time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land. The Fig-tree putteth forth her green Figs, and the Vine, with her tender Grapes, give a good Smell: Ariſe, my Love, my Fair One, and come away*, Song 2. 10, 11, 12, 13.

Trouble not thy ſelf, coming Sinner: If thou ſeeſt thy loſt Condition by original and actual Sin; If thou ſeeſt thy Need of the ſpotleſs Righteouſneſs of Jeſus Chriſt; If thou art willing to be found in him, and to take up thy Croſs and follow him: Then pray for a fair Wind and good Weather, and come away. Stick no longer in a Muſe and Doubt about Things, but come away to Jeſus Chriſt: Doe it, I ſay, leſt thou tempt God to lay the Sorrows of a travelling Woman upon thee. Thy Folly in this thing may make him do it. Mind what follows, *The Sorrows of a travelling Woman ſhall come upon him: Why? He is an unwiſe Son; ſo he ſhould not ſtay long in the place of the breaking forth of Children*, Hoſ. 13. 13.

Seventhly, Thy Fears that Chriſt will not receive thee, may riſe from thoſe Decays that thou findeſt in thy Soul, even while thou art coming to him: Some even as they are coming to *Jeſus Chriſt*, do find themſelves grow worſe and worſe; And this is indeed, ſure Tryal to the poor Coming Sinner.

To

To explain my self: There is such an one a coming to *Jesus Christ*; who, when at first he began to look out after him, was sensible, affectionate and broken in Spirit: but now is grown dark, sensless, hard-hearted, and inclining to neglect Spiritual Duties, *&c.* Besides, he now finds in himself Inclinations to Unbelief, Atheism, Blasphemy, and the like; Now he finds he cannot tremble at God's Word, his Judgements, nor at the Apprehension of Hell-fire: Neither can he, as he thinketh, be sorry for these things. Now this is a sad Dispensation: The Man under the Sixth Head, complaineth for want of Temptations, but thou hast enough of them; art thou glad of them, tempted, coming Sinner? They that never were exercised with them, may think it a fine thing to be within the Rage; but he that is there, is ready to sweat Blood for Sorrow of Heart, and to howl for Vexation of Spirit.

This man is in the Wilderness among wild-Beasts: here he sees a Bear, there a Lyon, yonder a Leopard, a Wolf, a Dragon: Devils of all sorts, Doubts of all sorts, Fears of all sorts, haunt and molest his Soul Here he sees Smoak, yea, feels Fire and Brimstone, scattered upon his secret places; he hears the sound of an horrible Tempest,.

O! My Friends, even the Lord Jesus, that knew all things, even He saw no pleasure in Temptations, nor did he desire to be with them: Wherefore one Text saith, *he was led*; and another, *he was driven* of the Spirit into the Wilderness, to be tempted of the Devil, *Matt.* 4. 1. *Mark* 1. 12.

But to return, thus it happeneth sometimes to them that are coming to *Jesus Christ*. A sad hap indeed: one would think, that he that is flying from Wrath to come, has little need of such Clogs as these; And yet so it is, and wofull Experience proves it:

The Church of old complained, *that her Enemies overtook her between the Straights*: Juſt between Hope and Fear, Heaven and Hell, *Lam.* 1.

This Man feeleth the Infirmity of his fleſh; he findeth a proneneſs in himſelf to be deſperate: now he chides with God, flings and tumbles like a Wild Bull in a Net, and ſtill the guilt of all returns upon himſelf to the cruſhing of him to pieces: Yet he feeleth his heart ſo hard, that he can find, as he thinks, no kind falling under any of his Miſcarriages. Now he is a Lump of Confuſion in his own Eyes, whoſe Spirit and Actions are without Order.

Temptations ſerve the Chriſtian, as the Shepherds Dog ſerveth the ſilly Sheep, that is, coming behind the Flock, he runs upon it, pulls it down, worries it, wounds it, and grievouſly bedabbleth it with Dirt and Wet, in the loweſt places of the Furrows of the Field, and not leaving it, until it is half dead, nor then neither, Except God rebuke.

Here is now room for Fears of being caſt away. Now I ſee I am loſt, ſays the Sinner; This is not coming to Jeſus Chriſt, ſays the Sinner; ſuch a deſperate hard and wretched heart as mine is, cannot be a gracious one, ſaith the Sinner: And bid ſuch an one be better, he ſays, I cannot, no, I cannot.

Queſt. *But what will you ſay to a Soul in this condition?*

Anſw. I will ſay, That Temptations have attended the beſt of God's People; I will ſay, that Temptations come to do us good; and I will ſay alſo, that there is a difference betwixt growing worſe and worſe, and thy ſeeing more clearly how bad thou art.

There is a Man of an ill-favoured Countenance, who hath too high a conceit of his Beauty; and wanting the benefit of a Glaſs, he ſtill ſtands in his own conceit; at laſt a Limner is ſent unto him, who draweth his

ill-favoured Face to the Life; now looking there-on, he begins to be convinc'd that he is not half so handsome as he thought he was. Coming-sinner, thy Temptations are these Painters, they have drawn out thy ill-favoured Heart to the Life; and have set it before thine Eyes, and now thou seest how ill-favoured thou art.

Hezekiah was a good Man, yet when he lay sick (for ought I know) he had somewhat too good an Opinion of his Heart; and for ought I know also, the Lord might upon his recovery, leave him to a Temptation, that he might better know all that was in his Heart. Compare *Isa.* 38 1, 2, 3. with 2 *Chron.* 32, 31.

Alas! we are sinfull out of measure, but see it not to the full, until an hour of Temptation comes: But when it comes, it doth as the Painter doth, it draweth out our Heart to the Life: Yet the sight of what we are should not keep us from coming to Jesus Christ.

There are two ways, by which God lets a Man into a sight of the Naughtiness of his Heart: One is, by the Light of the Word and Spirit of God; and the other is, by the Temptations of the Devil. But by the first, we see our Naughtiness one way, and by the second another. By the Light of the Word and Spirit of God, thou hast a sight of thy Naughtiness, and by the Light of the Sun, thou hast a sight of the Spots, and Defilements that are in thy House or Rament. Which Light gives thee to see a necessity of cleansing, but maketh not the Blemishes to spread more abominably. But when Satan comes, when he tempts, he puts Life and Rage into our sins, and turns them, as it were, into so many Devils within us. Now like Prisoners they attempt to break through the Prison of our Body; they will attempt to get out at our Eyes, Mouth, Ears, any ways: To the scandal of the

Goſpel, and Reproach of Religion, to the Darkning of our Evidences, and Damning of our Souls.

But I ſhall ſay, as I ſaid before, this hath oft-times been the Lot of God's People. And, *No Temptation hath overtaken thee but ſuch as is common to Man; and God is faithful, who will not ſuffer thee to be tempted above what thou art able,* 1 Cor. 10. 13. See the Book of *Job*, the Book of *Pſalms*, and that of the *Lamentations*. And remember farther, that Chriſt himſelf was tempted to blaſpheme, to worſhip the Devil, and to murther himſelf, *Matth.* 4. *Luke* 4. (Temptations worſe than which thou canſt hardly be overtaken with.) But he was ſinleſs, That is true. And he is thy Saviour. and that is as true: Yea, it is as true alſo, that by his being tempted, he became the Conquerer of the Tempter, and a Succourer of thoſe that are tempted, *Col.* 2. 14, 15. *Hebr.* 2. 15. *chap.* 4. 15, 16.

Queſt. *But what ſhould be the reaſon that ſome that are coming to Chriſt ſhould be ſo lamentably caſt down, and buffeted with Temptations?*

Anſw. It may be for ſeveral Cauſes.

Firſt, Some that are coming to Chriſt, cannot be perſwaded, untill the Temptation comes, that they are ſo vile as the Scripture ſaith they are: True, they ſee ſo much of their wretchedneſs, as to drive them to Chriſt: but there is an *over* and *above* of wickedneſs, which they ſee not. *Peter* little thought that he had had Curſing, and Swearing, and Lying, and an inclination in his heart to Deny his Maſter, before the Temptation came: But when that indeed came upon him, then he found it there to his Sorrow, *John* 13. 36, 37, 38, *Mark* 14. 36, 37, 38, 39, 40, 68, 69, 70, 71, 72.

Secondly, Some that are coming to Jeſus Chriſt, are too much affected with their own graces, and too little

taken with Christ's Person; wherefore God take them off from doting on their own Jewels, and that they might look more to the Person, Undertaking and Merits of his Son, plunges them into the Ditch by Temptations. And this I take to be the meaning of *Job*; *If I wash me*, said he, *with Snow-water, and make my self never so clean, yet wilt thou plunge me in the* [illegible], *and mine own Cloaths shall abhor me*, Job 9. 30. He had been a little too much tampering with his own Graces, and setting his excellencies a little too high; (as these Texts make manifest, *Job* 33. 8, 9, 10, 11, 12. *Chap.* 34. 5, 6, 7, 8, 9. *Chap.* 35, 2, 3. *Chap.* 38. 1, 2. *Chap.* 40. 1, 2, 3, 4. *Chap.* 42. 3, 4, 5, 6.) But by that the Temptations were ended, you find him better taught.

Yea, God doth oft-times, even for this thing, as it were, take our graces from us, and so leave us almost quite to our selves, and to the Tempter, that we may learn not to love the Picture more than the Person of his Son. See how he dealt with them in the 16th of *Ezekiel*, and the 2d of *Hosea*.

Thirdly, Perhaps thou hast been given too much, to Judge thy Brother, to condemn thy Brother, because a poor tempted Man: And God, to bring down the Pride of thy Heart, letteth the Tempter loose upon thee, that thou also may'st feel thy self weak. *For Pride goeth before Destruction, and an haughty Spirit before a Fall*, Prov. 16. 18.

Fourthly, It may be thou hast dealt a little too roughly with those that God hath this way wounded; not considering thy self, lest thou also be tempted: And therefore God hath suffered it to come unto thee, *Gal.* 6. 1.

Fifthly, It may be thou wast given to slumber and sleep, and therefore these Temptations were sent to awake thee. You know that *Peter*'s Temptation came

upon him, after his ſleeping; then, inſtead of Watching and Praying; then he denyed, and denyed, and denyed his Maſter, *Matt.* 26.

Sixthly, It may be thou haſt preſumed too far, and ſtood too much in thine own ſtrength, and therefore is a time of Temptation come upon thee. This was alſo one cauſe, why it came upon *Peter*: *Though all Men forſake thee, yet will not I* Ah! that's the way to be tempted indeed, *John* 13. 36, 37, 38.

Seventhly, It may be God intends to make thee wiſe, to ſpeak a word in ſeaſon to others that are afflicted; and therefore he ſuffereth thee to be tempted. *Chriſt was tempted, that he might be able to ſuccour them that are tempted*, Heb. 2. 18.

Eighthly, It may be Satan hath dared God to ſuffer him to tempt thee; promiſing himſelf, that if he will but let him do it; *Thou wilt curſe him to his face.* Thus he obtained leave againſt *Job*; wherefore take heed, tempted Soul, leſt thou proveſt the Devil's ſayings true, *Job* 1. *Chap.* 2.

Ninthly, It may be thy Graces muſt be tryed in the fire, that that ruſt that cleaveth to them, may be taken away, and themſelves proved, both before Angels and Devils, to be far better than of Gold that periſheth; it may be alſo, that thy Graces are to receive ſpecial Praiſes and Honour, and Glory, at the coming of the Lord Jeſus (to Judgment) for all the Exploits that thou haſt acted by them againſt Hell, and its infernal Crue, in the day of thy temptation, 1. *Pet.* 1. 6, 7.

Tenthly, It may be God would have others learn by the Sighs, Groans and Complaints under Temptations, to beware of thoſe Sins; for the ſake of which, thou art at preſent delivered to the Tormentors.

But

But to conclude this, put the worst to the worst, (and then things will be bad enough) suppose that thou art to this day without the Grace of God, yet thou art but a miserable Creature, a Sinner, that has need of a Blessed Saviour; and the Text presents thee with one as good and kind, as heart can wish; who also for thy encouragement saith, *And him that cometh to me, I will in no wise cast out.*

To come therefore to a Word of Application.

IS it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid, that Jesus Christ will not receive them?* Then this teacheth us these things:

First, That Faith and Doubting, may at the same time have their Residence in the same Soul. *O thou of little Faith, wherefore didst thou doubt?* Mat. 14. 31. He saith not, O! *Thou of* no *Faith*; but, O! *Thou of* little *Faith.* Because he had a *Little Faith* in the midst of his many doubts. The same is true, even of many that are coming to *Jesus Christ*: They come, and fear they come not, and doubt they come not. When they look upon the Promise, or a word of Incouragement by Faith, then they come; but when they look upon themselves, or the difficulties that lie before them, then they doubt. *Bid me come*, said *Peter*: *Come*, said *Christ*. So he went down out of the Ship to go to *Jesus*, but his hap was to go to him upon the *Water*; there was the *Tryal*. So it is with the poor *desiring Soul*: *Bid me come*, says the Sinner; *Come*, says *Christ*, and *I will in no wise cast thee out*: So he *comes*, but his hap is to come up-

on the Water, upon drowning *difficulties*; if therefore the *wind* of *Temptations* blow, the *waves* of *doubts* and *fears* will presently arise, and this *coming sinner* will begin to sink, if he has but *little Faith*.

But you shall find here, in *Peter*'s little Faith, a two-fold act; to wit, *Coming*, and *Crying*: Little Faith cannot come all the way without Crying: So long as its holy boldness lasts, so long it can come with Peace; but when it's *So*, it can come no farther, it will go the rest of the way with crying. *Peter* went as far as his little Faith would carry him: he also cry'd as far as his little Faith would help, *Lord, save me, I perish*: And so with coming and crying he was kept from sinking, though he had but a little Faith. *Jesus stretched forth his Hand, and caught him, and said unto him, O! Thou of little Faith, wherefore didst thou doubt!*

Secondly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid, that Jesus Christ will not receive them?* Then this shews us a reason of that Dejection, and those castings down, that very often we perceive to be in them that are coming to *Jesus Christ*. Why, it is because they are afraid that *Jesus Christ* will not receive them. The poor World they mock us, because we are a dejected People; I mean, because we are sometimes so; but they do not know the cause of our Dejections. Could we be persuaded, even then, when we are dejected, that *Jesus Christ* would indeed receive us, it would make us fly over their Heads, and would put more gladness into our Hearts, than in the time in which their Corn, Wine and Oil increases, *Psal.* 4. 6, 7.

Thirdly, Is it so, *That they that are coming to Jesus Christ, are oft-times heartily afraid that he will not receive them?* Then this shews, that they that are coming to *Jesus Christ*, are an awakened, sensible, considering People: For fear cometh from sense, consi-

deration

...on of things. They are ſenſible of ſin, ſenſible of the Curſe due thereto; they are alſo ſenſible of the Glorious Majeſty of God, and of what a Bleſſed, Bleſſed thing it is to be received of *Jeſus Chriſt*: The Glory of Heaven, and the Evil of Sin, theſe things they conſider, and are ſenſible of. *When I remember, I am afraid; when I conſider, I am afraid,* Job 21. 6. Chap. 36. 15.

Theſe things daſh their Spirits, being awake and ſenſible. Were they dead, like other Men, they would not be afflicted with fear, as they are: For dead Men fear not, feel not, care not, but the living and ſenſible Man, he it is that is oft-times heartily afraid that *Jeſus Chriſt* will not receive him. I ſay, the dead and ſenſleſs are not diſtreſſed: They preſume, they are groundleſly confident. *Who ſo bold as blind Bayard?* Theſe indeed ſhould fear, and be afraid, becauſe they are not coming to *Jeſus Chriſt*. O! the Hell, the Fire, the Pit, the Wrath of God, and Torment of Hell, that are prepared for poor neglecting Sinners! *How ſhall we eſcape, if we neglect ſo great Salvation!* Heb. 2. 3. But they want ſenſe of things, and ſo cannot fear.

Fourthly, Is it ſo, *That they that are coming to Jeſus Chriſt, are oft-times heartily afraid that he will not receive them!* Then this ſhould teach old Chriſtians to pity and pray for young Comers? *You know the Heart of a ſtranger; for you your ſelves were ſtrangers in the Land of* Egypt. You know the Fears, and Doubts, and Terrours, that take hold of them; for that they ſometimes took hold of you. Wherefore, pity them, pray for them, encourage them; they need all this: Guilt hath overtaken them, Fear of the Wrath of God, hath overtaken them: Perhaps they are within the ſight of Hell-fire; and the Fear of going thither, is burning hot

not within their Hearts. You may know, how strangely Satan is suggesting his Deviliſh Doubts unto them, if poſſible he may ſink and drown them with the multitude and weight of them. Old Chriſtians mend up the Path for them, take the Stumbling-blocks out of the way: leſt that which is feeble and weak be turned aſide, but let it rather be healed, *Heb.* 12.

I come now to the next Obſervation, *and ſhall ſpeak a little to that; to wit,*

THat *Jeſus Chriſt* would not *have them, that in Truth are coming to him, Once think, that he will caſt them out.*

The Text is full of this: For, he ſaith, *And him that cometh to me, I will in no wiſe caſt out.* Now, if he ſaith, *I will not*; he would not have us think, *He will*

This is yet farther manifeſt by theſe Conſiderations;

Firſt, Chriſt Jeſus did forbid even them, that as yet were not coming to him, Once to think him ſuch an One. *Do not think* (ſaid he,) *that I will accuſe you to the Father*, Joh. 5. 45.

Theſe (as I ſaid) were ſuch, that as yet, were not coming to him: For he ſaith of them a little before; *And ye will not come to me*: For the Reſpect they had to the honour of Men kept them back. Yet, I ſay, Jeſus Chriſt gives them to underſtand, that though he might juſtly reject them, yet he would not, but bids them not *Once to think, that he would accuſe them to the Father.* Now not to accuſe (with Chriſt) is to plead for: For Chriſt in theſe things, ſtands not Neuter between the Father and Sinners. So then, if

Jeſus

Christ would not have them think, that *Yet will* come to Him, that he will accuse them; then he would not that they should think so, that in Truth are coming to Him: *And him that cometh to me, I will in no wise cast out.*

Secondly, When the Woman taken in Adultery (even in the very Act) was brought before Jesus Christ; so he carried it both by Words and Actions, that lie evidently enough made it manifest, that Condemning and Casting out, were such things, for the doing of which he came not into the World.

Wherefore, when they had set her before him, and had laid to her charge her heinous Fact, he stooped down, and with his Finger wrote upon the Ground, as though he heard them not. Now what did he doe by this his Carriage, but testifie plainly that he was not for receiving Accusations against poor Sinners, whoever accused by? And observe, Though they continue asking, thinking at last to force him to condemn her; yet then he so answered, as that he drove all condemning Persons from her. And then he adds for her Encouragement to come to him; *Neither do I condemn thee; go, and sin no more*, Joh. 8. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12.

Not but that he indeed abhorred the Fact, but he would not condemn the Woman for the Sin, because that was not his Office: *He was not sent into the World, to condemn the World, but that the World through Him might be saved*, Joh. 3. 17. Now, if Christ, though urged to it, would not condemn the guilty Woman, though she was far at present from coming to him, he would not that they should once think, that he will cast them out, that in truth are coming to him; *And him that cometh to me, I will in no wise cast out.*

Thirdly, Christ plainly bids the Turning Sinner, Come; and forbids him to entertain any such thought,

as

as that *He will cast him out. Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and let him turn unto the Lord, and he will have Mercy upon him; and to our God, for he will abundantly pardon*, Isa. 55. 7.

The Lord, by bidding the Unrighteous forsake his Thoughts; doth in special forbid, as I have said, *viz.* Those Thoughts that hinder the coming Man in his Progress to Jesus Christ, *His Unbelieving Thoughts.*

Therefore, he bids him not only forsake his Ways, but his Thoughts; *Let the Wicked forsake his Ways, and the Unrighteous Man his Thoughts.* 'Tis not enough to forsake one, if thou wilt come to *Jesus Christ*; because the other will keep thee from him. Suppose a Man forsakes his wicked Ways, his debauched and filthy Life; yet if these Thoughts, *That Jesus Christ will not receive him* be entertained and nourished in his Heart; them Thoughts will keep him from coming to Jesus Christ.

Sinner, Coming Sinner; Art thou for coming to Jesus Christ? *Yes*; says the Sinner. Forsake thy wicked Ways then. *So I doe*, says the Sinner. Why comest thou then so slowly? *Because I am hindred.* What hinders? Has God forbidden thee? *No*, Art thou not willing to come faster? *Yes, yet I cannot.* Well, prethee be plain with me, and tell me the Reason and Ground of thy Discouragement: *Why* (saith the Sinner) *though God forbids me not, and though I am willing to come faster; yet there naturally ariseth this, and that, and the other Thought in my Heart, that hinders my speed to Jesus Christ. Sometimes I think I am not Chosen; sometimes I think I am not Called; sometimes I think I am come too late; and sometimes I think I know not what it is to come. Also, one while I think I have no Grace; and then again, that I cannot Pray; and then again, I think that I am a very Hypocrite.*

And

And these things keep me from coming to Jesus Christ.

Look ye now! Did not I tell ye so? There are Thoughts yet remaining in the Heart, even of those who have forsaken their wicked Ways; and with those Thoughts they are more plagued, than with any thing else; because they hinder their coming to *Jesus Christ*; for the Sin of *Unbelief*, (which is the Original of all these Thoughts) is that which besets a Coming Sinner more easily than doth his Ways, *Heb.* 12. 1, 2, 3, 4.

But now, since *Jesus Christ* commands thee to forsake these Thoughts; forsake them, coming Sinner: And if thou forsake them not, thou transgressest the Commands of Christ, and abidest thine own Tormentor, and keepest thy self from Establishment in Grace: *If ye will not believe, ye shall not be established*, Isa. 7. 9.

Thus you see, how *Jesus Christ* setteth himself against such Thoughts, that any way discourage the Coming Sinner; and thereby truly vindicates the Doctrine we have in hand; To wit, *That Jesus Christ would not have them, that in Truth are coming to Him*, once *think*, *that he will cast them out.* And him that cometh to me, *I will in no wise cast out.*

I come now to the Reasons of the Observation.

1. IF *Jesus Christ* should allow thee *Once* to think, that he will cast thee out; he must allow thee to think, that he will falsifie his Word [illegible] said, *I will in no wise cast out.* But that thou should'st count him [illegible] fie his Word: For he saith of

Therefore he would not, that any that in Truth are coming to him, ſhould *Once* think, that he will caſt them out.

Secondly, If *Jeſus Chriſt* ſhould allow the Sinner, that in Truth is coming to him, *Once* to think, that he will caſt him out; then he muſt allow, and ſo countenance the firſt appearance of Unbelief; the which he counteth his greateſt Enemy; and againſt which he has bent even his Holy Goſpel. Therefore *Jeſus Chriſt* would not, that they that in Truth are coming to, ſhould once think, that he will caſt them out: See *Matt.* 14. 31. Chap. 21. 21. *Mark* 11. 23. *Luke* 24. 25.

Thirdly, If *Jeſus Chriſt* ſhould allow the Coming-ſinner, *Once* to think that he will caſt him out: Then he muſt allow him to make a Queſtion, Whether he is willing to receive his Father's Gift: For the Coming-ſinner is his Father's Gift; as alſo ſays the Text; but he teſtifieth, *All that the Father giveth him ſhall come to him: and him that cometh, he will in no wiſe caſt out.* Therefore, *Jeſus Chriſt* would not have him, that in Truth is coming to him, *Once* to think, That he will caſt him out.

Fourthly, If *Jeſus Chriſt* ſhould allow them *Once* to think (that indeed are coming to him) that he will caſt them out, he muſt allow them to think; that he will deſpiſe and reject the Drawing of his Father: For *No Man* can come to him, but whom the Father draweth. But it would be high Blaſphemy, and damnable Wickedneſs *Once* to imagine thus. Therefore, *Jeſus Chriſt* would not have him that cometh, *Once* think that he will caſt him out.

Jeſus Chriſt ſhould allow thoſe that in-
to him, *Once* to think, that he will
uſt allow them to think, that he
the Truſt and Charge, that his
Father

...er hath committed to him; which is to Save, ... not to Lose any thing of that which he hath ...iven unto him to save, *John* 6. 36. But the Father ...ath given him a Charge, to save the Coming-sin-...er; therefore it cannot be, that he should allow, that such an one should *Once* think, that he will cast him out.

Sixthly, If *Jesus Christ* should allow, that they should *Once* think, that are coming to him, that he will cast them out; then he must allow them to think, that he will be unfaithfull to his Office of Priesthood: For, as by the first part of it, he paid Price for, and ransomed Souls; so by the second part thereof, he continually maketh Intercession to God for them that come, *Heb.* 7. 25. But he cannot allow us to question his Faithfull Execution of his Priesthood: Therefore he cannot allow us *Once* to think, That the Coming-sinner shall be cast out.

Seventhly, If *Jesus Christ* should allow us once to think, that the Coming-sinner shall be cast out: Then he must allow us to question his Will, or Power, or Merit to save. But he canot allow us *Once* to question any of these: Therefore not *Once* to think, That the Coming-sinner shall be cast out.

1. He cannot allow us to question his *Will*: For he saith in the Text; *I will in no wise cast out.*

2. He cannot allow us to question his *Power*: For the Holy Ghost saith, he is *able* to save to the utmost them that come.

3. He cannot allow us to question the *Efficacy of his Merit*: For the Bloud of Christ cleanseth the Comer from all Sin, 1 *Joh.* 1. Therefore he cannot allow, That he that is coming to him, should *Once* think, that he will cast him out.

Eightbly, If *Jesus Christ* should allow the Coming-sinner once to think that he will cast him out; he must

[illegible] allow him to give the lye to the manifest [illegible]mony of the Father, Son, and Spirit; yea, to the wh[illegible] Gospel contained in *Moses*, the *Prophets*, the Boo[illegible] of *Psalms*, and that commonly called the *New Testament*. But he cannot allow of this; therefore, not that the Coming Sinner should once think, That he will cast him out.

Ninthly, Lastly, If *Jesus Christ* should allow him that is coming to him, *Once* to think that he will cast him out: He must allow him to question his Father's Oath; which he in Truth and Righteousness hath taken; that they might have a strong Consolation, who have fled for Refuge to *Jesus Christ*: But he cannot allow this; therefore he cannot allow that the Coming Sinner should once think, that he will cast him out, *Heb.* 6.

I come now to make some General Use and Application of the Whole, and so to draw towards a Conclusion.

THE First Use, *A Use of Information*: And it informeth us, that Men by Nature are far off from Christ.

Let me a little improve this *Use*, by speaking to these Three Questions.

1. *Where is he that is coming to Jesus Christ?*
2. *VVhat is he that is coming to Jesus Christ?*
3. *VVhither is he to go that cometh not to Jesus Christ?*

First, *VVhere is he?*

1. *Answ.* He is far from God, he is without him, even alienate from him, both in his Understanding, Will,

Affections, Judgement and Conſcience, *Epheſ.* 2 *Chap* 4. 8.

2. He is far from *Jeſus Chriſt*, who is the only Deſerer of Men from Hell-fire; *Pſal.* 73. 27.

3. He is far from the Work of the Holy Ghoſt, the Work of Regeneration and a ſecond Creation, without which no Man ſhall ſee the Kingdom of Heaven, *John* 3. 3.

4. He is far from being Righteous, from that Righteouſneſs that ſhould make him acceptable in God's ſight, *Iſa.* 46. 14.

5. He is under the Power and Dominion of Sin: Sin reigneth in and over him; it dwelleth in every Faculty of his Soul, and Member of his Body: So that from Head to Foot there is no place clean, *Iſa.* 1. 6. *Rom.* 3. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18.

6. He is in the Peſt-houſe with *Uzziah*; and excluded the Camp of *Iſrael*, with the Lepers, 2 *Chron.* 26. 21. *Num.* 5. 2.

7. His Life is among the Unclean; *He is in the Gall of Bitterneſs, and in the Bond of Iniquity*, Job 36. 14. Acts 8. 23.

8. He is in Sin, in the Fleſh, in Death, in the Snare of the Devil, and is taken Captive by him at his Will, 1 *Cor.* 15. 17. *Rom.* 8. 8. 1 *John* 3. 14. 2 *Tim.* 2. 26.

9. He is under the Curſe of the Law, and the Devil dwells in him, and hath the Maſtery of him, *Gal.* 3. 13. *Eph.* 2. 2, 3. *Acts.* 26. 18.

10. He is in Darkneſs, and Walketh in Darkneſs, and knows not whither he goes; for Darkneſs has blinded his Eyes.

11. He is in the Broad way that leadeth to Deſtruction; and holding on, he will aſſuredly go in at the Broad gate, and ſo down the Stairs to Hell.

Secondly,

Secondly, *What is he that cometh not to* Jesus Ch[rist]

1. He is counted one of God's Enemies, *Luke* 14. *Rom.* 8. 7.

2. He is a Child of the Devil, and of Hell; so the Devil begat him, as to his sinfull Nature; and Hell must swallow him at last, because he cometh not to Jesus Christ; *John* 8. 44. 1 *Joh.* 3. 8. *Matt.* 23. 15. *Psal.* 9. 17.

3. He is a Child of Wrath, an Heir of it; 'tis his Portion, and God will repay it him to his Face, *Ephes.* 2. 1 2, 3. *Job* 21. 29, 30 31.

4. He is a Self-Murtherer; he wrongeth his own Soul, and is one that loveth Death, *Prov.* 1. 18. Chap. 8. 35, 36.

5. He is a Companion for Devils, and damned Men, *Prov.* 21. 16. *Matt.* 25. 41.

Thirdly, *Whither is he like to go that cometh not to* Jesus Christ?

1. He that cometh not to him, is like to go *farther* from him; so every Sin is a step farther from *Jesus Christ.* Hos. 11.

2. As he is in Darkness, so he is like to go on in it. For Christ is the Light of the World, and he that comes not to him, walketh in Darkness, *Joh.* 8. 12.

3. He is like to be removed at last, as far from God and Christ, and Heaven, and all Felicity, as an infinite God can remove him, *Matt.* 12. 41.

But *Secondly*, This Doctrine of coming to Christ, informeth us, *Where poor destitute Sinners may find Life for their Souls*, and that is in Christ: This Life is in his Son; he that hath the Son, hath Life: And again, *Whoso findeth me, findeth Life, and shall obtain favour of the Lord*, Prov. 8.

Now

Seventeenthly, Faith makes us see preciousness in Christ; but Unbelief sees no Form, Beauty or Comliness in him, 1 *Pet.* 2. 7. *Isa.* 53. 1, 2, 3.

Eightcenthly, By Faith we have our life in Christ's Fulness; but by Unbelief we starve and pine away, *Gal.* 2. 20.

Nineteenthly, Faith gives us the Victory over the Law, Sin, Death, the Devil, and all Evils; but Unbelief layeth us obnoxious to them all, 1 *John* 5. 4, 5. *Luke* 12. 46.

Twentieth, Faith will shew us more Excellency in Things not seen, than in them that are; but Unbelief sees more in Things that are, than in things that will be hereafter, 2 *Cor.* 4. 18. *Heb.* 11. 24, 25, 26, 27. 1 *Cor* 15. 32.

Twenty-first, Faith makes the ways of God pleasant and admirable; but Unbelief maketh them heavy and hard, *Gal.* 5. 6. 1 *Cor* 12. 10, 11. *Joh.* 6. 60. *Psal* 2. 3.

Twenty-second, By Faith, *Abraham*, *Isaac*, and *Jacob*, possessed the Land of Promise; but because of Unbelief, neither *Aaron*, nor *Moses*, nor *Miriam*, could get thither, *Heb.* 11. 9. Chap. 3 19.

Twenty-third, By Faith, the Children of *Israel* passed through the *Red Sea*, but by Unbelief the generality of them perished in the Wilderness, *Heb.* 11. 29. *Jude* 5.

Twenty-Fourth, By Faith, *Gideon* did more with Three Hundred Men, and a few empty Pitchers, than all the *Twelve* Tribes could doe; because they believed not God, *Judges* 7. 16, 17, 18, 19, 20, 21, 22. *Numb.* 14 11, 14.

Twenty-fifth, By Faith, *Peter* walked on the Water; but by Unbelief he began to sink, *Matt.* 14. 21, 22, 23, 24.

Thus might many more be added, which for brevity sake, I omit; Beseeching every one that think-

ch he hath a Soul to ſave, or be damned, to take heed of Unbelief. Leſt ſeeing there is a Promiſe left us of Entring into his reſt, any of us by Unbelief ſhould indeed come ſhort of it.

The Second Uſe; a Uſe of Examination.

WE come to a *Uſe of Examination.* Sinner, Thou haſt heard of the neceſſity of coming to Chriſt; alſo, of the Willingneſs of Chriſt to receive the Coming Soul: Together with the Benefit that *They* by him ſhall have, that indeed come to him. Put thy ſelf now upon this ſerious Enquiry, *Am I indeed come to Jeſus Chriſt?*

Motives plenty I might here urge, to prevail with thee to a Conſciencious Performance of this Duty: As,

1. Thou art in Sin, in the Fleſh, in Death, in the Snare of the Devil, and under the Curſe of the Law; if you are not coming to Jeſus Chriſt.

2. There is no way to be delivered from theſe, but by coming to Jeſus Chriſt.

3. If thou comeſt, Jeſus Chriſt will receive thee, and *will in no wiſe caſt thee out.*

4. Thou wilt not repent it in the Day of Judgment if now thou comeſt to Jeſus Chriſt.

5. But thou wilt ſurely mourn at laſt, if now thou ſhalt refuſe to come: And,

6. Laſtly, Now thou haſt been invited to come; now will thy Judgment be greater, and thy Damnation more fearfull, if thou ſhalt yet refuſe, than if thou hadſt never heard of coming to Chriſt.

Object.

Object. *But we hope we are come to Jesus Christ.*

Answ. 'Tis well if it proves so. But lest thou should'st speak without Ground, and so fall unawares into *Hell-fire*; let us examine a little.

First, Art thou indeed coming to Jesus Christ? What hast thou left behind thee? What didst thou come away from, in thy coming to Jesus Christ?

When *Lot* came out of *Sodom*, he left the *Sodomites* behind him, *Gen.* 19.

When *Abraham* came out of *Chaldea*, he left his Country and Kindred behind him, *Gen.* 12. *Acts* 7.

When *Ruth* came to put her Trust under the Wings of the Lord God of *Israel*; she left her Father and Mother, her Gods and the Land of her Nativity behind her, *Ruth.* 1. 15, 16, 17. *Chap.* 2. 11, 12.

When *Peter* came to Christ, he left his Nets behind him, *Matt.* 4. 18.

When *Zacheus* came to Christ, he left the Receipt of Custom behind him, *Luke* 18.

When *Paul* came to Christ, he left his own Righteousness behind him, *Phil.* 3. 7, 8.

When those that used curious Arts came to Jesus Christ, they took their curious Books and burned them, though in another Man's Eye, they were counted worth *Fifty Thousand Pieces of Silver*, Acts 19. 18, 19, 20.

What say'st thou Man? Hast thou left thy Darling Sins, thy *Sodomitish* Pleasures, thy Acquaintance, and vain Companions; thy unlawful Gain, thy Idol-Gods, thy Righteousness, and thy unlawful curious Arts behind thee? If any of these be with thee, and thou with them, in thy Heart and Life, thou art not yet come to Jesus Christ.

Secondly, Art thou come to Jesus Christ? Prithee tell me, what moved thee to come to Jesus Christ? Men do not usually come or go, to this or that Place be-

before they have a *Moving Cauſe*: or rather, a *Cauſe* moving them thereto: No more do they come to Jeſus Chriſt: (I do not ſay) before they have a cauſe, but before that cauſe moveth them to come: What ſay'ſt thou? Haſt thou a cauſe moving thee to come? To be at preſent in a State of Condemnation, is cauſe ſufficient for Men to come to Jeſus Chriſt for Life: But that will not doe, except the cauſe move them; the which it will never doe until their Eyes be opened, to ſee themſelves in that condition. For it is not a Man's being under wrath, but his ſeeing it, that moveth him to come to Jeſus Chriſt: Alas! All Men by Sin, are under Wrath; yet but few of that All come to Jeſus Chriſt: And the reaſon is, becauſe they do not not ſee their condition. *Who hath warned you to flee from the Wrath to come*, Matt. 3. 7. Until Men are warned, and alſo receive the Warning, they will not come to Jeſus Chriſt.

Take three or four Inſtances for this.

1. *Adam* and *Eve* came not to Jeſus Chriſt untill they received the Alarum; the Conviction of their Undone State by Sin, *Gen.* 3.

2. The Children of *Iſrael* cryed out not for a Mediator, before they ſaw themſelves in Danger of Death by the Law, *Exod.* 20. 18, 19.

3. Before the *Publican* came, he ſaw himſelf loſt and undone, *Luke.* 18. 13.

4. The *Prodigal* came not, until he ſaw death at the Door ready to devour him, *Luke* 15. 17, 18.

5. The Three Thouſand came not, until they knew not what to doe to be ſaved, *Acts* 2. 37, 38, 39.

6. *Paul* came not, until he ſaw himſelf loſt and undone, *Acts* 9. 3, 4, 5, 6, 7, 8, 11.

7. Laſtly, Before the Jaylor came, he ſaw himſelf undone, *Acts* 16. 29, 30, 31. And I tell thee it is

an easier thing to perswade a Well-man to go to the Physician for Cure, or a Man without hurt, to seek a Plaister to Cure him; than it is to perswade a Man, that sees not his Soul-Disease, to come to Jesus Christ. *The whole have no need of a Physician*: Then, why should they go to him? The full Pitcher can hold no more; then why should it go to the Fountain? And if thou comest full, thou comest not aright; and be sure Christ will send thee empty away: *But he healeth the Broken in Heart, and bindeth up their Wounds*, Mark 2. 17. Psal. 47,3. Luk 1.5.3.

Thirdly, Art thou coming to Jesus Christ? Prethee tell me, What seest thou in him, to allure thee to forsake all the World, to come to him? I say, What hast thou seen in him? Men must see something in Jesus Christ, else they will not come to him.

1. What Comelines hast thou seen in his Person? Thou comest not, if thou seest no Form, nor Comelines in him, *Isa.* 53. 1, 2, 3.

2. Untill those mentioned in the *Song*, were convinced that there was more Beauty, Comlines, and Desirableness in Christ, than in Ten Thousand; they did not so much as ask, where he was, nor incline to turn aside after him, *Song* 5. *Chap.* 6.

There be many *Things* on this side Heaven, that *can* and *do* carry away the Heart; and so will doe, so long as thou livest, if thou shalt be kept blind, and not be admitted to see the Beauty of the Lord Jesus.

Fourthly, Art thou come to the Lord Jesus; what hast thou found in him, since thou camest to him.

Peter found with him the word of eternal Life; *Joh.* 6. 68.

They that *Peter* makes mention of, found him a living Stone, even such a living Stone, as communicated Life to them, 1 *Pet.* 2.

He ſaith himſelf, they that come to him, &c. find reſt unto their Souls; haſt thou found reſt in him, for thy Soul? *Matt.* 11.

Let us go back to the Times of the Old Teſtament.

Firſt, *Abraham* found that in him, that made him leave his Countrey for him, and become for his ſake a Pilgrim and Stranger in the Earth, *Gen.* 12. *Heb.* 11.

Secondly, *Moſes* found that in him, that made him forſake a Crown, a Kingdom for him too.

Thirdly, *David* found ſo much in him, that he counted, to be in his Houſe one Day, was better than a thouſand; yea, to be a Door-keeper therein, was better in his eſteem, than to dwell in the Tents of Wickedneſs, *Pſal.* 84 10.

Fourthly, What did *Daniel* and the three Children find in him, to make them run the hazards of the Fiery Furnace, and the Den of Lyons, for his ſake, *Dan.* 23. *Chap.* 6.

Let's come down to Martyrs.

Firſt, *Stephen* found that in him, that made him joyful, and quietly yield up his Life for his Name, *Acts* 17.

Secondly, *Ignatius* found that in him, that made him *Chuſe to go through the Torments of the Devil and Hell it ſelf; rather than not to have him*, Acts and Monuments, *Vol.* 4. *Pag.* 25.

Thirdly, What ſaw *Romanus* in Chriſt, when he ſaid to the raging Emperor, who threatned him with fearful Torments: *Thy Sentence, O Emperor, I joyfully embrace, and refuſe not to be ſacrificed — by as cruel Torments as thou canſt invent*, pag. 116.

Fourthly, What ſaw *Menas* the *Egyptian* in Chriſt, when he ſaid under moſt cruel Torments; *There is nothing in my mind that can be compared to the Kingdom of Heaven; neither is all the World, if it was*

weighed

... in a Ballance, to be preferred with the price ... one Soul: who is able to separate us from the Love of Jesus Christ our Lord? and I have learned of my Lord and King not to fear them that kill the Body, &c. p. 117.

Fifthly, What did *Eulalia* see in Christ, when she said, as they were pulling her one joint from another; *Behold, O Lord, I will not forget thee: what a pleasure is it for them, O Christ! that remembreth thy triumphant Victory*, p. 121.

Sixthly, What think you did *Agnus* see in Christ, when rejoycingly she went to meet the Soldier, that was appointed to be her Executioner: *I will willingly* (said she) *receive into my Paps the length of this Sword, and into my Breast will draw the force thereof, even to the Hilts; that thus I, being married to Christ my Spouse, may surmount and escape all the Darkness of this World*, p. 122.

Seventhly, What do you think did *Julitta* see in Christ, when at the Emperor's telling of her: *That except she would worship the Gods, she should never have Protection, Laws, Judgments, nor Life*: She replyed, *Farewell Life, Welcome Death; Farewell Riches, Welcome Poverty. All that I have, if it were a thousand times more, would I give rather, than to speak one wicked and Blasphemous Word against my Creator*, p. 123.

Eighthly, What did *Marcus Arethusius* see in Christ, when after his Enemies had cut his Flesh, anointed it with Honey, and hanged him up in a Basket, for Flies and Bees to feed on, *he would not give* (*to uphold Idolatry*) *one half-penny to save his Life*, pag. 119.

Ninthly, What did *Constantine* see in Christ, when he used to *kiss the wounds of them that suffered for him?* pag. 135.

Tenthly,

Tenthly, But what need I give thus particular instances of words and ſmaller Actions, when by their Laws, their Bloud, their enduring Hunger, Sword, Fire, pulling aſunder, and all Torments that the Devil and Hell could deviſe, for the Love they bear to Chriſt, after they were come to him.

What haſt thou found in him Sinner!

What! come to Chriſt and find nothing in him (when all things that are worth looking for, are in him) or if any thing, yet not enough to wean thee from thy ſinfull delights, and fleſhly Luſts! Away; Thou art not come to Jeſus Chriſt.

He that is come to Jeſus Chriſt, hath found in him, that, as I ſaid, That is not to be found any where elſe. As,

Firſt, He that is come to Chriſt, hath found God in him reconciling the World unto himſelf; not imputing their Treſpaſſes to them: And ſo God is not to be found in Heaven and Earth beſides, 2 *Cor.* 5. 19, 20.

Secondly, He that is come to *Jeſus Chriſt*, hath found in him a fountain of Grace, ſufficient, not only to pardon ſin, but to ſanctifie the Soul, and to preſerve it from falling in this evil World.

Thirdly, He that is come to Jeſus Chriſt, hath found Vertue in him: *That* Vertue, that if he does but touch thee with his Word; or thou him by Faith; Life is forthwith conveyed into thy Soul: It makes thee wake as one that is waked out of his ſleep: it awakes all the Powers of the Soul, *Pſal.* 30. 1, 12. *Song* 6. 12.

Fourthly, Art thou come to Jeſus Chriſt? Thou haſt found Glory in him, Glory that ſurmounts and goes beyond. *Thou art more glorious than the Mountains of Prey*, Pſal. 76. 4.

Fifthly

Fifthly, What shall I say? Thou hast found Righteousness in him; Thou hast found Rest, Peace, Delight; Heaven, Glory, and Eternal Life.

Sinner, be advised; Ask thy Heart again: saying, Am I come to Jesus Christ? For upon this one Question, *Am I come*, or, *Am I not*, hangs Heaven and Hell, as to thee. If thou canst say, *I am come*, and God shall approve that saying; Happy, Happy, Happy man art thou! But if thou art *not come*, what can make thee happy? Yea, what can make that man happy, that for his not coming to Jesus Christ for Life, must be damned in Hell?

The Third Use; *A Use of* Encouragement.

COming Sinner I have now a word for thee; be of good Comfort, *He will in no wise cast out*. Of all men, thou art the blessed of the Lord; the Father hath prepared his Son to be a Sacrifice for thee, and Jesus Christ, thy Lord, is gone to prepare a place for thee, *Joh.* 1. 29. *Heb.* 10.

What shall I say to thee? Thou comest to a full Christ, thou canst not want any thing, for Soul, or Body, for this World, or that to come, but it is to be had in or by Jesus Christ.

As it is said of the Land that the *Danites* went to possess; so, and with much more truth it may be said of Christ: *He is such an one, with with whom there is no want of any good thing that is in Heaven or Earth.*

A full Christ is thy Christ.

First, *He is full of Grace.* Grace is sometimes taken for Love; never any loved like Jesus Christ. *Jonathan's* Love went beyond the love of *Women*; but the Love

Love of Christ *passes Knowledge.* It is beyond Love of all the Earth, of all Creatures, even of Men and Angels. His Love prevailed with him to lay aside his Glory, to leave the Heavenly place, to cloath himself with Flesh, to be born in a Stable to be laid in a Manger, to live a poor Life in the World, to take upon him our Sicknesses, Infirmities, Sins, Curse, Death, and the Wrath that was due to Man. And all this he did, for a base, undeserving, unthankfull People; yea, for a People that was at Enmity with him. *For, when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die, yet peradventure for a good man, some would even dare to die. But God commended his love towards us in that while we were yet Sinners, Christ died for us. Much more then being now justified by his Bloud, we shall be saved by his Life. For if when we were were Enemies, we were reconciled to God, by the Death of his Son; much more being reconciled, we shall be saved by his Life,* Rom. 5. 6, 7, 8, 9, 10.

Secondly, He is full of Truth, Full of Grace and Truth. Truth, that is, Faithfulness in keeping Promise, even this of the Text, (with all other.) *I will in no wise cast out.* Hence it is said, that his words be true, and that he is the faithfull God, that keepeth Covenants. And hence it is also that his Promise is called Truth, *Thou wilt fulfill thy truth unto* Jacob, *and thy Mercy unto* Abraham, *which thou hast sworn unto our Fathers from the days of old.* Therefore it is said again, that both himself and words are Truth, *I am the Truth, the Scriptures of Truth, thy Word is Truth, thy Law is Truth, and my Mouth,* saith he, *shall speak Truth,* Joh. 14. 6. Dan. 10. 21. Joh. 17. 17. 2 Sam. 7. 28. Prov. 8. 7. Psal. 119. 142. Eccles. 12. 10. Isa. 26. 2. Mal. 2. 6. Acts 26. 25. 2 Tim. 2. 12, 13.

Now

Now I ſay, his Word is Truth, and he is full of Truth, to fulfil his Truth, even to a Thouſand Generations. Coming-Sinner, he will not deceive thee, come boldly to Jeſus Chriſt.

Thirdly, He is full of Wiſdom; He is made unto us of God Wiſdom: Wiſdom to manage the Affairs of his Church in general, and the Affairs of every coming Sinner in particular. And upon this account he is ſaid to be *Head over all things*, 1 Cor. 1. Epheſ. 1. Becauſe he manages all things that are in the World by his *Wiſdom*, for the good of his Church; all Mens Actions, all Satan's Temptations, all God's Providences, and Croſſes, and Diſappointments; all things whatever are under the Hand of Chriſt, (who is the Wiſdom of God) and he ordereth them all for good to his Church: and can Chriſt help it (and be ſure he can) nothing ſhall happen or fall out in the World, but it ſhall, in deſpite of all Oppoſition, have a good tendency to his Church and People.

Fourthly. He is full of the Spirit, to communicate it to the Coming-ſinner; he hath therefore received it without meaſure, that he may communicate it to every Member of his Body, according as every Man's meaſure thereof is alotted him by the Father. Wherefore he ſaith, that he that comes to him, *Out of his Belly ſhall flow Rivers of Living Water*, John 3. 34. Tit. 3. 5, 6. Acts 1. Joh. 7. 31, 32, 33, 34, 35, 36, 37, 38.

Fifthly, He is indeed a Store-houſe full of all the Graces of the Spirit. *Of his fulneſs have all we received, and Grace for Grace.* Here is more Faith, more Love, more Sincerity, more Humility, more of every Grace; and of this, even more of this he giveth to every Lowly, Humble, Penitent, Coming-Sinner. Wherefore Coming-Soul, thou comeſt not to a barren Wilderneſs, when thou comeſt to Jeſus Chriſt, *Joh.* 1. 16.

Sixthly

Sixthly, He is full of Bowels and Compassion; [illegible] they shall feel and find it so that come to him for Life. He can bear with thy weakness, he can pity thy ignorance, he can be touched with the feeling of thy infirmities, he can affectionately forgive thy transgressions, he can heal thy Back-slidings, and love thee freely. His compassions fail not: *And he will not break a bruised Reed, nor quench the smoaking Flax. He can pity them that no Eye pities, and be afflicted in all thy Afflictions*, Matt. 26. 41, Heb. 5. 2, Chap. 2. 18, 19. Matt. 9. 2. Hos. 14. 4. Ezek. 16. 5, 6. Isa. 63. 9. Psal. 78. 38. Psal. 86. 15. Psal. 111. 4. Psal. 112. 4. Lam. 3. 22. Isa. 42. 3.

Seventhly, Coming Soul, the Jesus that thou art coming to, is full of might, and Terriblency for thy Advantage: He can suppress all thine Enemies. He is the Prince of the Kings of the Earth; He can bow all Beans Designs for thy help: He can break all Snares laid for thee in the way: He can lift thee out of all Difficulties, wherewith thou may'st be surrounded: *He is Wise in Heart, and Mighty in Power*. Every life under Heaven is in his hand: yea, the faln Angels trembled before him: And he will save thy Life, Coming-sinner; 1 *Cor.* 1. 24. *Rom.* 8. 28. *Matt.* 28. [illegible] *Rev.* 15. *Psal.* 19. 3. *Psal.* 77. 5, 6. *Job* 9. 4. *Joh.* 17. 2. *Matt.* 8. 29. *Luke* 8. 28. *James* 2. 19.

Eighthly, Coming-sinner, the Jesus to whom thou [illegible] coming, is lowly in Heart; He despiseth not any. [illegible] not thy outward Meanness, nor thy inward Weakness [illegible] because thou art poor, or base, or deformed, or a Fool, that he will despise thee. *He has chosen the foolish, the base, and despised things of the World, to confound the Wise and Mighty*. He [illegible] bow his Ear to thy stammering Prayers; he [illegible] pick out the meaning of thy inexpressible Groa[illegible] He will respect thy weakest Offering, if there be [illegible]